

# LINGUISTIC SURVEY OF INDIA.



COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S.



VOL. VI.

INDO-ARYAN FAMILY.

MEDIATE GROUP.

SPECIMENS OF THE  
EASTERN HINDI LANGUAGE.

LINGUISTIC SURVEY OF INDIA.

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VOL. VI.

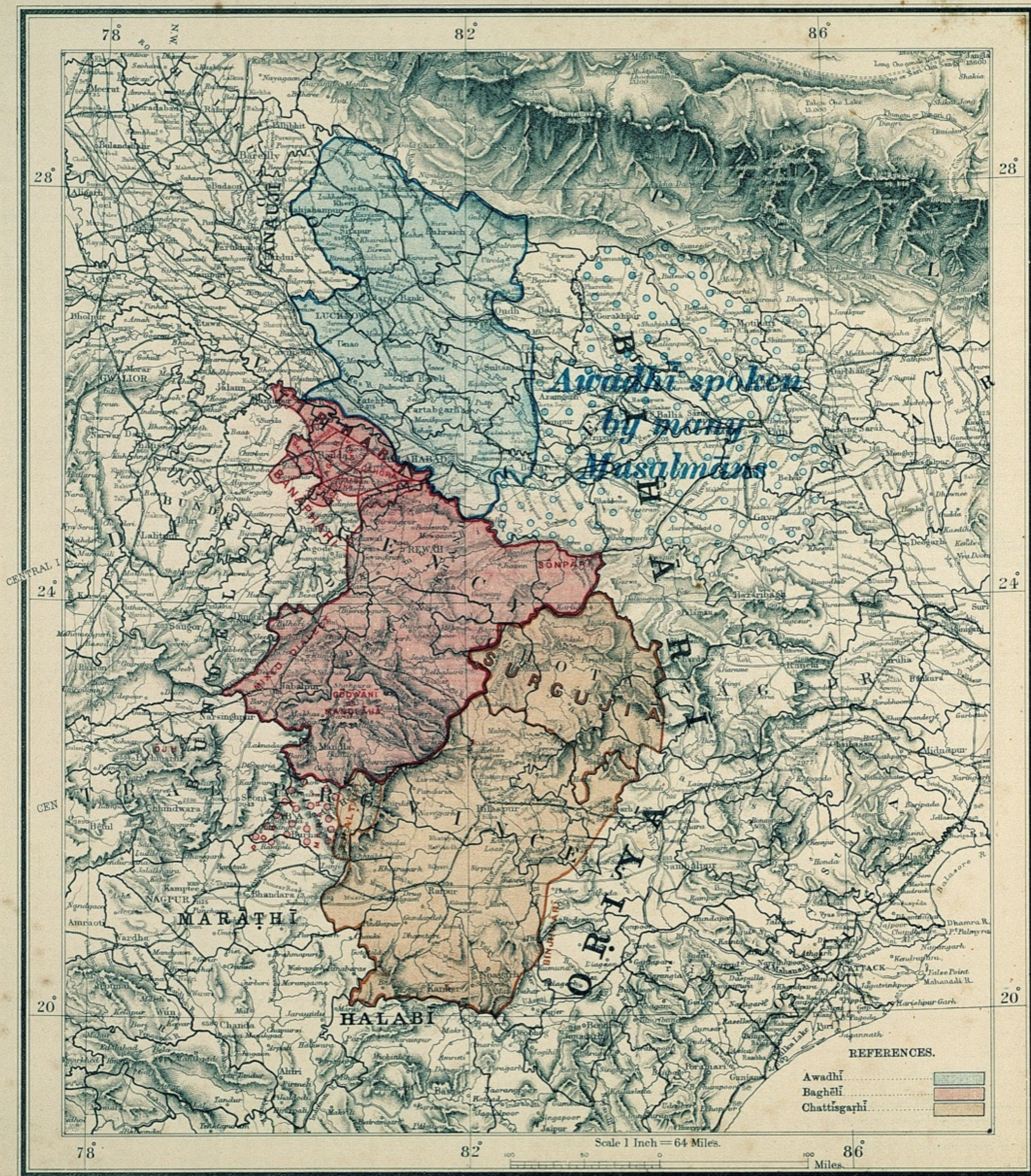
INDO-ARYAN FAMILY.

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LANGUAGE.



# DIALECTS & SUB DIALECTS OF THE EASTERN HINDI LANGUAGE





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# CONTENTS.

	PAGE
<b>INTRODUCTION—</b>	
Eastern Hindi . . . . .	1
The Mediate Group . . . . .	<i>ib.</i>
Its Geographical Habitat . . . . .	<i>ib.</i>
Dialects . . . . .	<i>ib.</i>
Speakers of Eastern Hindi . . . . .	2
Origin of Eastern Hindi . . . . .	<i>ib.</i>
Geographical position of Eastern Hindi in regard to neighbouring languages . . . . .	3
Its name . . . . .	<i>ib.</i>
The Mediate Group compared with the Eastern . . . . .	<i>ib.</i>
Pronunciation . . . . .	<i>ib.</i>
Declension . . . . .	<i>ib.</i>
Pronouns . . . . .	4
Conjugation . . . . .	<i>ib.</i>
The Past Tense . . . . .	<i>ib.</i>
The Future Tense . . . . .	6
General Conclusion . . . . .	8
Authorities . . . . .	<i>ib.</i>
Awadhī, Kōsali, or Baiswārī . . . . .	9
Area in which spoken . . . . .	<i>ib.</i>
Kōsali and Baiswārī . . . . .	<i>ib.</i>
The name Pūrbi . . . . .	10
Number of speakers . . . . .	<i>ib.</i>
Literature . . . . .	12
Authorities . . . . .	13
Written Character . . . . .	14
Awadhī Grammar . . . . .	<i>ib.</i>
Baghēli, Baghēlkhandī, or Rīwāī . . . . .	18
Area in which spoken . . . . .	<i>ib.</i>
Language Boundaries . . . . .	<i>ib.</i>
Number of speakers . . . . .	<i>ib.</i>
Literature . . . . .	19
Written Character . . . . .	20
Baghēli Grammar . . . . .	<i>ib.</i>
Chhattīsgarhī, Lariā, or Khaltāhī . . . . .	24
Name of Dialect . . . . .	<i>ib.</i>
Area in which spoken . . . . .	<i>ib.</i>
Number of speakers . . . . .	<i>ib.</i>
Literature . . . . .	26
Grammar . . . . .	<i>ib.</i>
<b>AWADHĪ SPECIMENS—</b>	
1. Old Awadhī . . . . .	36
2. Fyzabad . . . . .	39
3. Ditto . . . . .	44
4. Gonda . . . . .	51
5. Lucknow and Barabanki . . . . .	59
6. Ditto . . . . .	62
7. South Lucknow . . . . .	65
8. East and Central Partabgarh . . . . .	70
9. Ditto . . . . .	75
10. West Partabgarh and Rae Bareli . . . . .	79
11. Ditto . . . . .	84
12. Unao . . . . .	87
13. Ditto . . . . .	89

	PAGE
AWADHI SPECIMENS— <i>contd.</i>	
14. Sitapur and Kheri . . . . .	91
15. Fatehpur . . . . .	92
16. Central Allahabad . . . . .	96
17. North and West Allahabad . . . . .	97
18. East Allahabad . . . . .	100
19. South-East Allahabad . . . . .	105
20. Ditto . . . . .	110
21. North Mirzapur and Banāudhi of West Jaunpur . . . . .	117
Awadhī as a Vernacular in other Parts of India . . . . .	118
22. Jolāhā Bōli of Muzaffarpur . . . . .	120
23. Shekhaī and Tikuliāhāri of Champaran . . . . .	<i>ib.</i>
24. Thārū Awadhī of Kheri . . . . .	121
BAGHĒLĪ SPECIMENS—	
25. Baghelkhand and Chand Bhakar . . . . .	124
26. Ditto . . . . .	129
27. Sonpar Tract of Mirzapur . . . . .	131
Broken Dialects of the West . . . . .	132
28. Tirhāri of Banda . . . . .	133
29. Tirhāri of Fatehpur . . . . .	138
30. Tirhāri of Hamirpur . . . . .	140
Banda Dialects and Hamirpur Banāpharī . . . . .	142
31. So-called Bundēli of Banda . . . . .	143
32. Ditto . . . . .	148
33. Gahōrā of Banda . . . . .	150
34. Jūpar of Banda . . . . .	153
35. Banāpharī of Hamirpur . . . . .	156
36. Gōḍwāni or Maṇḍlāhā . . . . .	160
37. Ditto . . . . .	165
38. Mixed Baghēli of Jabalpur . . . . .	172
Broken Dialects of the South . . . . .	174
39. Marāri of Balaghat . . . . .	176
40. Pōwāri of Balaghat . . . . .	178
41. Pōwāri of Bhandara . . . . .	179
42. Kumbhāri of Bhandara . . . . .	181
43. Ōjhi of Chhindwara . . . . .	183
CHHATTISGARHĪ SPECIMENS—	
44. Raipur . . . . .	185
45. Bilaspur . . . . .	190
46. Ditto . . . . .	195
47. Kawardha . . . . .	201
48. Khairagarh . . . . .	203
49. Khaltāhī of East Balaghat . . . . .	207
Surgujā . . . . .	212
50. Surgujā of Jashpur . . . . .	213
51. Ditto . . . . .	218
52. Sadri Korwā of Jashpur . . . . .	223
53. Ditto . . . . .	228
The Baigā Dialects . . . . .	231
54. Baigāni . . . . .	236
55. Binjhāwāri of Sarangarh . . . . .	242
56. Binjhāwāri of Raigarh . . . . .	247
Kalaṅgā and Bhuliā . . . . .	251
57. Kalaṅgā of Patna . . . . .	252
58. Bhuliā of Patna . . . . .	255
Standard List of Words and Sentences in the various Dialects of Eastern Hindi . . . . .	259

## MAP.

Map of the Dialects and Sub-Dialects of the Eastern Hindi Language . . . . . Facing Title-page.

# THE MEDIATE GROUP.

## EASTERN HINDĪ.

The Mediate Group. The Mediate group of Indo-Aryan vernaculars is a group of dialects, not of languages. It includes only one language, *viz.*, Eastern Hindī.

Its Geographical Habitat. This language, which includes three main dialects, Awadhī, Baghēlī, and Chhattīsgarhī, occupies parts of six provinces, *viz.*, Oudh, the North-Western Provinces, Baghelkhand, Bundelkhand, Chota Nagpur, and the Central Provinces. It covers the whole of Oudh, except the district of Hardoi, and a small portion of Fyzabad. In the North-Western Provinces, it covers, roughly speaking, the country between Benares and Hamirpur in Bundelkhand. It occupies the whole of Baghelkhand, the North-West of Bundelkhand, the South-Sone tract of the District of Mirzapur, the States of Chaud Bhakār, Sarguja and Korea, and a portion of Jashpur, in Chota Nagpur. In the Central Provinces, it covers the districts of Jabalpur and Mandla, and the greater part of Chhattisgarh with its Feudatory States.

Dialects. The three dialects of Eastern Hindī closely resemble each other. Indeed, Baghēlī differs so little from Awadhī, that, were it not popularly recognised as a separate form of speech, I should have certainly classed it as a form of that dialect. Its separate existence has only been recognised in deference to popular prejudice. Chhattīsgarhī, under the influence of the neighbouring Marāṭhī and Oṛiyā, shows greater points of difference; but its close connection with Awadhī is nevertheless apparent. The Awadhī-cum-Baghēlī dialect includes the whole Eastern Hindī area of the North-Western Provinces and Oudh and of Bundelkhand and Baghelkhand, Chand Bhakār, and the districts of Jabalpur and Mandla. It is also spoken by some scattered tribes in the Central Provinces districts to the south and west. If we wish to make a dividing line between Awadhī and Baghēlī, we may take the river Jamna where it runs between Fatehpur and Banda, and, thence, the southern boundary of the Allahabad District. This is not quite accurate, for the Tirhārī dialect spoken on the north bank of the Jamna in Fatehpur shows sufficient peculiarities to entitle it to be classed as Baghēlī; and the language of the south-east of Allahabad, which is locally known as Baghēlī, but which I have classed as Awadhī, is a mixture of the two dialects. The boundary must be uncertain, for there is hardly any definite peculiarity which we can seize upon as a decisive test. Chhattīsgarhī occupies the remainder of the Eastern Hindī tract, that is to say the States of Udaipur, Korea and Sarguja, and a portion of Jashpur, in Chota Nagpur, and the greater part of Chhattisgarh.

As above described Eastern Hindī occupies an irregular oblong tract of country extending from, but not including, Nepal to the Bastar State in the Central Provinces; much longer from north to south than it is from east to west. Its mean length may be roughly taken at 750 miles, and its mean breadth at about 250, which together give an



area of about 187,500 square miles. The number of speakers of each dialect is roughly as follows :—

Awadhī <sup>1</sup>	.	.	.	.	.	.	.	16,000,000	
Baghelī <sup>2</sup>	.	.	.	.	.	.	.	4,612,756	
									20,612,756
Chhattisgarhī <sup>3</sup>	.	.	.	.	.	.	.		3,755,343
								TOTAL <sup>4</sup>	24,368,099

With reference to the above figures, it should be explained that, probably owing to the prestige of the court at Lucknow, Awadhī is spoken as a vernacular not only in the tract above described, but also by Muhammadans over the Eastern part of the North-Western Provinces, and the greater part of Bihar, the language of which is in the main Bihārī. On page 118, I have estimated the number of these Awadhī-speaking Musalmans at 913,813, and these figures are included in the figures for Awadhī given above. Similarly, as regards Chhattisgarhī, the above figures include not only the speakers of that dialect in the area of which it is the vernacular, but also 34,095 speakers of it in the neighbouring Chhattisgarh and Orissa Feudatory States, whose main language is Oriyā. In both cases, the speakers are permanent residents of the areas in which they were found, so that the total above given represents the number of speakers of Eastern Hindī in their proper homes.

Large numbers of speakers of Eastern Hindī are scattered all over Northern India. Putting to one side the number of Oudh men who have travelled abroad in quest of service, there is our native army which is largely recruited in that province. For the reason given on page 10, it is impossible even approximately to estimate the number of these Awadhī speakers who are away from their homes. All that can be done is to give the following approximate estimates for the Lower Provinces of Bengal, and for Assam :—

Estimated number of speakers of Awadhī in Assam	.	.	.	.	32,290
" " " " the Lower Provinces	.	.	.	.	111,258
				TOTAL	143,548

As explained in the Introduction to the Eastern Group,<sup>5</sup> there were, in the early centuries after the Christian era, two main languages, or Prakrits, spoken in the Jamna and Ganges valleys. These were, Śaurasēnī spoken in the west, its head-quarters being the upper Doab, and Māgadhī spoken in the east, with its head-quarters in the country south of the present city of Patna. Between these two there was a debatable ground, roughly corresponding to the present province of Oudh, in which a mixed language known as Ardha-Māgadhī, or Half-Māgadhī, was spoken, partaking partly of the character of Śaurasēnī, and partly of that of Māgadhī. We have seen that all the languages of the Eastern group are descended from Māgadhī, and we shall see that the group of closely connected languages of which Western Hindī may be taken as the type, is directly descended from Śaurasēnī.

<sup>1</sup> Compare population of Hungary, 17,463,791.

<sup>2</sup> Compare population of Portugal, 5,049,730.

<sup>3</sup> Compare population of Bulgaria, 3,310,713.

<sup>4</sup> I.e., considerably more than the population of Austria (23,895,413).

<sup>5</sup> *Vide ante*, Vol. V, Pt. I, p. 5.

It now remains to state that this mixed language, or Ardha-Māgadhi, was the parent of Modern Eastern Hindī.

Eastern Hindī is bounded on the north by the Aryan languages of the Nepal Himalayas, and on the west by various dialects of Western Hindī of which the principal are Kanauji and Bundēlkhandī. All these are descended from Śaurasēnī or from some other Prakrit dialect akin to it. On the east it is bounded by the Western Bhojpurī and Nagpurīā dialects of Bihārī, and by Oṛiyā. On the south it meets forms of the Marāṭhī language. Bihārī and Oṛiyā are descended from Māgadhi Prakrit. Eastern Hindī is hence surrounded on two sides by languages derived from Śaurasēnī, and on one side by languages derived from Māgadhi, and, as might be expected, is the modern representative of Ardha-Māgadhi. Like it, it partakes of the nature of both the two ancient languages.

The name Hindī is popularly applied to all the various Aryan languages spoken between the Punjab on the west and the river Mahānandā on the east; and between the Himalayas on the north and the river Narbada on the south. From these Bihārī has already been subtracted. It is spoken in Bihar and the Eastern districts of the North-Western Provinces. We shall also have to subtract the languages of Rajputana, and there remain, still bearing the name of 'Hindī' the dialects spoken in the basins of the Jamna and the Ganges, say, from Sirhind in the Panjab to Benares. These divide themselves into two main groups, entirely distinct from each other,—a Western and Eastern. The Western includes, amongst others, Bundēlī, Kanauji, Braj Bhākhā, and the standard Hindōstānī which forms the *lingua franca* of the greater part of India. These dialects are all various forms of one language, which I call Western Hindī. The Eastern group includes the three dialects that together form the language which I term Eastern Hindī. It is necessary to explain this as no attempt has hitherto been made to name these two languages. Their very existence has hitherto been a matter of doubt.<sup>1</sup>

The Mediate Group compared with the Eastern. The dialects of the Mediate Group differ from the languages of the Eastern Group mainly in the Conjugation of the Verb.

As regards pronunciation, the languages of the Eastern group do not agree among themselves. The three most eastern languages of the group, *viz.*, Assamese, Bengali, and Oṛiyā have one marked peculiarity in that the letter *a* is usually pronounced like the *o* in the English word 'hot.' In Bihārī, this sound is gradually flattened as we go westwards, until in Western Bhojpurī, it has the ordinary sound of the *u* in 'nut.' Eastern Hindī has also this pronunciation of the vowel.

In the declension of Nouns and Pronouns, Eastern Hindī closely resembles Western Bhojpurī. It has the same tendency to use an oblique form in *ē*; with regard to which, however, it would be more accurate to say that Western Bhojpurī has borrowed from Eastern Hindī, the oblique form of the other languages of the Eastern group invariably ending in *ā*. The

<sup>1</sup> The student is warned that the 'Eastern Hindī' of Dr. Hoernle's *Gaudian Grammar* is not the language here given that name. That Eastern Hindī is Bihārī. Dr. Hoernle himself has long abandoned the name 'Eastern Hindī' and has adopted 'Bihārī.'

postpositions attached to nouns are mostly the same as in Bihārī, the most marked exception being that of the Dative-Accusative, which in Eastern Hindī is *kā* or *kā̃*, while, in the languages of the Eastern group it is *kē* or *kē̃*. It may be added that the postposition of the Locative is *mā* or *mā̃*, while in Bihārī it is more usually *mē̃*, and it does not occur in the other Eastern languages at all. These two postpositions, *kā* and *mā*, are typical of the Mediate Group.

The declension of Pronouns in Eastern Hindī closely resembles that of the Eastern Group of Languages. In one important test point it agrees with that group in differing from the more western ones. While in the latter the typical vowel of the genitive singular of the personal pronouns is *ē*, in the east it is *ō*. Thus, in Western Hindī, 'my' is *mērā*, but in Bengali and Bihārī, it is *mōr*. Eastern Hindī follows the Eastern Group in this respect.

In regard to Verbs, there are greater points of difference than in the other parts of speech. The verb Substantive is in Eastern Hindī, *ahēũ* or *āheũ*, I am, although, in the eastern parts of Oudh, *bāṭeũ*, which is nearly the same as the Western Bhojpurī *bāṭō̃*, also occurs. In the Finite Verb there are three main tenses which admit of comparison, the Present Conjunctive, the Past, and the Future. Of these, the Present Conjunctive, which is derived from the Sanskrit Present Indicative, is practically the same in nearly every Indo-Aryan Language. No profitable comparison can, therefore, be obtained from it.

The Past tense, on the other hand, presents striking differences. In all the Indo-Aryan languages this tense was originally a past participle passive. Thus, if we take Hindōstānī, the word *mārā*, which is derived from the Sanskrit Past Passive Participle *māritah*, does not mean literally 'he struck' or 'I struck,' but 'struck by him' or 'me,' and so on. Similarly *chalā*, derived from *chalitah*, is literally not 'he went' but 'he is gone.' It will be observed that the Sanskrit passive participles above quoted have the letter *i* in the penultimate syllable. This is the case in regard to most Sanskrit passive participles, and it is important to note it, for this *i* is retained in most of the dialects derived from Śaurasēnī Prakrit. Thus from the Sanskrit *māritah*, there sprang the Śaurasēnī *māriḍō*, afterwards corrupted to *māriō* from which came the Braj Bhākhā *māryau*, in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is one of spelling rather than of pronunciation. We may, therefore, say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Śaurasēnī Prakrit.

Turning now to the languages derived from Māgadhi Prakrit, we see an altogether different state of affairs. In the Śaurasēnī languages, the *t* of *māritah* and *chalitah* has first been softened to *d* and then has altogether disappeared. In the Māgadhi languages, we find in its place the letter *l*. Thus, 'struck' in Bengali is *mārila*, and in Bihārī *māraḷ*. It is a peculiarity of all these languages that they object to using the past participle by itself, as is done, for instance, in Hindōstānī. They have a number of enclitic pronouns, meaning 'by me,' 'by thee,' and so on. These they tack on to the past participle, so that the whole forms one word. Thus, when a Bengali wishes to say 'I struck,' he says '*mārila*, struck, *am*, by me,' and unites the whole into one word, '*mārilām*.' Similarly the Bengali *chalilām* originally meant 'it was gone by me,' hence, 'I went.' In process of time the way in which this word was built was forgotten, and the past tense in Bengali is now conjugated as if it was an ordinary active verb.

The particular enclitic pronouns which are used in the Māgadhi-derived languages vary in form from dialect to dialect, and for the purpose of comparison with Eastern Hindī, it will be convenient to consider those in use in the Bhojpurī dialect of Bihārī.

Eastern Hindī combines the peculiarities of the Śaurasēnī and of the Māgadhi languages. The typical letter of its past tense is not the Māgadhi *l*, but the Śaurasēnī *i* or *y*. On the other hand, the Past Participle cannot stand by itself, but takes the same enclitic pronouns as those used by Bhojpurī. In order to show this clearly, the masculine singular of the past tenses of Eastern Hindī and of Bhojpurī are here given side by side. In each case the root, the tense characteristic, and the enclitic pronouns are separated by hyphens. In reading the Eastern Hindī forms, it should be remembered that, in this language, *ya*, *e*, and *i* are practically interchangeable, some localities favouring one spelling, and some another. The spelling given below is that of the Awadhī dialect:—

English.	Eastern Hindī.	Bhojpurī.
I struck.	<i>mār-e-ā.</i>	<i>mār-<sup>a</sup>l-ō.</i>
Thou struckest.	<i>mār-i-s.</i>	<i>mār-<sup>a</sup>l-as.</i>
He struck.	<i>mār-i-s.</i>	<i>mār-<sup>a</sup>l-as.</i>

If we spell the Eastern Hindī words as follows, as is often done, we see the connexion, on the one hand with the Śaurasēnī dialects, and, on the other, with Bhojpurī, even more clearly:—

*mār-y-ā.*  
*mār-y-as.*  
*mār-y-as.*

These are the original forms, of which the forms with *i* and *e* are corruptions.

This Past Tense, with, according to local spelling, the third person singular ending in *is*, *es*, or *yas*, is preeminently the typical shibboleth of a speaker of Eastern Hindī. In conversation, this form of a verb naturally occurs with great frequency, and is hence continually heard. Speakers of the language from Oudh cover the whole of Northern India, for they are great wanderers in search of service, and, even in Calcutta, nothing is more common for a European to hear than an up-country syce saying words like '*kahis*,' he said, or '*māris*,' he struck. Such expressions must be familiar to every Anglo-Indian, and most people would be astonished to hear that they were relics of a mixture of Śaurasēnī and Māgadhi Prakrit.

In this tense, Eastern Hindī has another strong point of resemblance with the Śaurasēnī group of dialects. I have already pointed out that in the Māgadhi languages, the memory of the fact that these past tenses are really passive in character has been lost. The suffixing of the enclitic pronouns has given the tense the appearance of an ordinary past tense of an active verb. In Eastern Hindī we see this process of forgetting actually going on. The memory of the passive character of the tense has been partly preserved by the fact that the language possesses a literature. In the old poetry of Malik Muḥammad and Tul'sī Dās the fact that the tense is passive is rarely forgotten. The subject is put into the case of the Agent, which in this dialect does not end in *nē*, but is the same as the ordinary oblique form, and the verb is made to agree in gender and number, not with the subject, but with the object. In accordance with this, the verb has still a feminine form in the past tenses, and, as we go west, where the influence of the neighbouring Śaurasēnī dialects has helped to keep the memory alive, the subject of such tenses of transitive verbs is still in the case of the Agent.



Thus, in Eastern Oudh 'he struck' is *ū mārīs*, in which *ū* is in the Nominative case, and means 'he'; but in Unao in Western Oudh, the expression used is *ui mārīs*, in which *ui* is in the oblique form and means 'by him.' The Nominative Singular of *ui* is *wō*.

The case of the future tense is similar, but more complicated. In Sanskrit there are two ways of saying 'he will go.' It may be said either actively or passively, *i.e.*, we may either use the direct expression, 'he will go' or we may say, 'it is to-be-gone by him.' The first is in Sanskrit *chalishyati*, and the second *chalitavyam* used impersonally. We shall first trace the former into the modern languages. In Śaurasēnī it first became *chalissaī*, with the same elision of *t* that we noticed in the case of the past participle. Then the two 's's became changed to *h*, and we have *chalihaī*. This form has survived to the present day and in Braj Bhākhā and other Śaurasēnī derived dialects means 'he will go.'<sup>1</sup> The whole tense is thus conjugated in Braj Bhākhā.

Sing.	Plur.
1. <i>mārihaī</i> , I shall strike,	<i>mārihaī</i>
2. <i>mārihai</i>	<i>mārihai</i>
3. <i>mārihai</i>	<i>mārihai</i>

We are thus entitled to say that the characteristic of the future tense in the Śaurasēnī group of dialects is the syllable *ih*.

The Māgadhī group of dialects, *i.e.*, those which form the Eastern group of Indo-Aryan vernaculars, on the contrary prefers to form its future on the impersonal passive future participle, an example of which is the Sanskrit word *chalitavyam*, it is to be gone, equivalent in meaning to the Latin *eundum*. The impersonal nature of this participle should be noticed. It does not say who is to go. It leaves this to be supplied by a pronoun. The Sanskrit *chalitavyam* becomes in both Prakrits *chalidavvam*, and, thence, *chaliavvam*, and we find the next stage of growth in the word *chalaba*, in the Eastern Hindī of Tul'sī Dās. It is here used as a pure future, and is not changed either for person or number. *Chalaba* means 'I, thou, he, we, you, they will go.' The explanation is the original meaning in Sanskrit. As in that language, the word literally means 'it is to be gone.' Who it is that has to go, is left to be defined by the aid of a pronoun. Hence the form of the verb remains unchanged.

Coming now to the present day, we may take Bengali as an example of the Eastern group of languages. Assamese and Oṛiyā follow it in every particular. As in the case of the past participle in the past tense, Bengali cannot use the future participle alone. It must add enclitic pronouns to it. Its future participle ends in *ib*. That is to say, the Prakrit *chaliavvam* becomes *chalib*; while, similarly, the Sanskrit *māritavyam*, it is to be struck, becomes in Prakrit *māriavvam*, and in Bengali *mārib*. To this it adds the enclitic pronouns. When a Bengali wishes to say 'I shall strike,' he says *mārib*, 'it is to be struck,' and then *ō* (which he writes *a*), 'by me,' *i.e.*, *mārib-a*. The Bengali future is therefore conjugated as follows:—

Sing.	Plur.
1. <i>mār-ib-a</i> , I shall strike,	<i>mār-ib-a</i> .
2. <i>mār-ib-i</i>	<i>mār-ib-ē</i> .
3. <i>mār-ib-ē</i>	<i>mār-ib-en</i> .

<sup>1</sup> The *chalāgā* which we meet as the future in the ordinary Hindōstānī of the books has an altogether different derivation.

The remaining Eastern language, Bihārī, holds fast to the same principle in forming the two first persons of the future. That is to say, it adheres to the base with *ḁ*, in this case *mār-ḁ*. It is, however, unable to make up its mind about the third person. In Maithilī and Magahī it uses the present participle somewhat clumsily for this person of the future, but in Bhojpurī it takes refuge in the *ih*-future which we have just met in the Śaurasēnī dialects, so that we have the curious spectacle of a future in which the two first persons are really impersonal passives, while the third person is active. As in the case of the past tense, however, all memory of the passive origin of the two first persons has been lost. The Bhojpurī future is therefore as follows :—

Sing.	Plur.
1. <i>mār-ḁ-ō</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-ḁ-ē</i>	<i>mār-ḁ-āh.</i>
3. <i>mārihē</i>	<i>mārihen.</i>

In the two first persons, the terminations are enclitic pronouns meaning ‘by me,’ ‘by thee,’ and so on. In the third person, the form given above as a singular is at the present day used as a plural. The form now used as a singular, *mārē*, is so abraded, that it fails to show clearly the marks of its origin.

Eastern Hindī goes still further in the same direction. The Awadhī dialect closely agrees with Bhojpurī. Its Future is,—

Sing.	Plur.
1. <i>mār-ḁ-ū</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-ḁ-es</i>	<i>mār-ḁ-ō.</i>
3. <i>mārihai</i>	<i>mārihañ.</i>

As, however, we go west, we find in the Awadhī-speaking district of Unao the following :—

Sing.	Plur.
1. <i>mārihañ</i> , I shall strike,	<i>mārihañ.</i>
2. <i>mārihai</i>	<i>mārihau.</i>
3. <i>mārihai</i>	<i>mārihai.</i>

This is a pure *ih*-future, and is identical with the one given above for Braj Bhākhā.

The Baghēli dialect, according to Dr. Kellogg, takes a mean position between these two extremes. It may be noted that the first person singular, *mār-vye-ū* more nearly approaches the Prakrit form *māriavvam* than in any other dialect.

Sing.	Plur.
1. <i>mār-vye-ū</i> , I shall strike,	<i>mār-ab.</i>
2. <i>mār-ib-es</i> or <i>mārihes</i>	<i>mār-ib-ā.</i>
3. <i>mārī</i>	<i>mārihañ.</i>

It should be remarked, however, that the specimens collected for this Survey from the Baghēli-speaking area only show the *ih*-future, conjugated exactly as in Unao.

The Chhattisgarhī future shows another mixture of these two forms. It is as follows :—

Sing.	Plur.
1. <i>mārihañ</i> , I shall strike,	<i>mār-ab</i> or <i>mārihan.</i>
2. <i>mar-ḁ-ē</i>	<i>mārihau.</i>
3. <i>mārihai</i>	<i>mārihañ.</i>

We thus see that, as in the Past Tense, the Future Tense of Eastern Hindī occupies an intermediate position between that of the Māgadhī languages of the East, and that of the Śaurasēnī languages of the West,

We are hence entitled to state that the Eastern Hindi language, or, in other words, the Mediate Group of Indo-Aryan vernaculars, agrees generally in regard to its nouns and pronouns with the Māgadhi or Eastern Group of vernaculars, but, in regard to the verb, occupies a position intermediate between that group and the Śaurasēnī group, whose habitat is immediately to its west. It is the modern representative of the ancient Ardha-Māgadhi Prakrit.

Nothing has hitherto been written regarding the Mediate Group of dialects. Indeed, this is the first occasion in which the group has been recognised at all. The authorities which deal with the different dialects will be found detailed in the proper place.

## AWADHĪ, KŌSALĪ, or BAISWĀRĪ.

The word 'Awadhī' means literally the language of Awadh or Oudh, and the area over which the dialect bearing this name is spoken agrees, to some extent, with the meaning of the term. Awadhī is spoken throughout Oudh, except in the District of Hardoi, in which Kanaujī is the local language, and in the eastern corner of the District of Fyzabad, in which Western Bhojpurī is current. North of the Ganges, it is also spoken in the western portion of the District of Jaunpur, in the private domains of His Highness the Maharaja of Benares, which occupy a portion of the North-Gangetic area of Mirzapur, and in North-Gangetic Allahabad. It has also crossed the Ganges, and is the language of South-Gangetic Allahabad, and of the whole of the District of Fatehpur except the country bordering on the Jamna River, in which a mixture of Baghēli and Bundēli is spoken.

Over the whole of this area the Grammar is practically the same. There are, it is true, a few minor local variations which will be found duly described in the proper places. Also, in the border districts it is affected by the neighbouring languages. Thus, in Sitapur and Kheri it is mixed with Kanaujī; in Fatehpur, with the same language, and also with Bundēlkhandī; and in South-Eastern Allahabad with Western Bhojpurī and with Baghēli; but taken as a whole, and considering the grammar only, Awadhī is a singularly homogeneous language, with hardly any local variations, which, as its literature shows, has scarcely changed from the form it possessed in the middle of the sixteenth century. As regards vocabulary, it is also a very uniform dialect. The only exception is the local dialect of Fatehpur, which, being situated in the Doab approximates in regard to its vocabulary to the language of that part of the country.

The language is also called 'Kōsalī' and 'Baiswārī.' The former name is merely a translation of the word 'Awadhī,' the word *Kōsala* being the ancient name of Oudh. 'Baiswārī' or 'Baiswārī' means the language of Baiswārā. 'Baiswārā' means the country of the Baiswār Rajputs who are numerous in Oudh. By some the name Baiswārī is confined to the dialect spoken in Lucknow, Unao, Rae Barēli, and Fatehpur, but this is a refinement which is not sanctioned by the actual facts of the case. The dialect of these districts, so far as grammar is concerned (and, in classifying languages grammar is admittedly the only sure basis to go upon) is just the same as that of the rest of Oudh. All that can be said is that in Eastern Oudh some forms of the verb, and in Western Oudh other forms of the verb, are more frequently used, although the forms preferred in the east are also used in the west, and *vice versa*.

Besides being spoken in its proper area as above described, Awadhī is also largely spoken by Musalmāns, as their vernacular language, over the greater portion of the area in which Bihārī is the vernacular of the main portion of the population. This bi-lingual area extends as far east as the District of Muzaffarpur. This Musalmān dialect is an interesting survival of the influence of the former Muhammadan court of Lucknow. It is frequently heard by Europeans in Bihār, as it is used as a kind of language of politeness by uneducated non-Musalmāns of the same country, much as Urdū is used by their betters.



By some people the name Pūrbī is applied to Awadhī, and even Dr. Kellogg in his well-known Hindī Grammar, while rightly using the terms Awadhī for the modern language, calls the old form of it used by the poet Tulāsī Dās 'Old Pūrbī.' The word 'Pūrbī' means literally 'the language of the East,' and can, without violating the strict truth, be applied to Awadhī by any one who lives to its west; but such a use is most inconvenient, for the word is specifically employed as the name of the Western Bhojpuri spoken in Azamgarh and the surrounding districts, and its application to Awadhī tends to confound two entirely different forms of speech which do not even belong to the same group of Indo-Aryan languages.

Number of Speakers.

The following table shows the estimated number of speakers of Awadhī in the area in British India in which it is a vernacular :—

Name of District.	Estimated number of speakers of Awadhī.
Fyzabad . . . . .	925,000 <sup>1</sup>
Sultanpur . . . . .	1,015,750
Gonda . . . . .	1,453,000
Bahraich . . . . .	934,000
Partabgarh . . . . .	910,000 <sup>2</sup>
Rae Bareli . . . . .	1,015,600
Unao . . . . .	903,000
Lucknow . . . . .	685,000
Barabanki . . . . .	1,035,500
Sitapur . . . . .	1,071,000
Kheri . . . . .	885,000 <sup>3</sup>
Fatehpur . . . . .	488,600 <sup>4</sup>
Allahabad . . . . .	1,485,800
North Mirzapur . . . . .	252,000
Jaunpur . . . . .	1,111,500
TOTAL . . . . .	14,170,750

These figures do not include the Musalmāns who speak Awadhī in the Bihārī-speaking area. These I have estimated at 913,813, *vide* p. 118. They also do not include the Awadhī-speaking inhabitants of the Nepal Tarāi. Regarding these, no figures are available, but we may safely put them down at at least a million, so that we are justified in saying that there are at least 16,000,000 people who speak Awadhī in the area in which it is a vernacular.

It is unfortunately impossible to state how many speakers of Awadhī live outside the Awadhī tract proper. In the Census of 1891, Awadhī was grouped with a number of other languages under one head, *viz.*, 'Hindustānī.' We cannot now separate the figures. It is possible in the cases of the Provinces of Lower Bengal and Assam, to ascertain from the Census records, the number of people hailing from Oudh, and also the total number of people who come from all parts of India in which this multiform 'Hindustānī' is spoken. With the aid of these figures, we can, in the case of the two

<sup>1</sup> The figures originally returned were 1,175,000, but it has since been ascertained that 250,000 of these speak Western Bhojpuri.

<sup>2</sup> See p. 78.

<sup>3</sup> Include 3,000 Tharus, who speak corrupt Awadhī.

<sup>4</sup> See p. 92.

Provinces, divide the number of persons reported as speaking Hindi<sup>1</sup> proportionately to these two sets of figures, and the results may be expected to represent the number of people in each district of these two Provinces speaking the language of Oudh. The result will in its nature be only approximate. All that can be said is that it is better than no figures at all. As such the figures are here given for what they are worth.

Table showing the estimated number of speakers of Awadhi within the Lower Provinces of Bengal, and outside the area in which Awadhi is a vernacular.

Name of District.	Number of speakers.
Burdwan . . . . .	4,000
Bankura . . . . .	600
Birbhum . . . . .	2,500
Midnapore . . . . .	9,800
Hooghly . . . . .	1,600
Howrah . . . . .	8,300
24-Parganas . . . . .	11,000
Calcutta . . . . .	25,700
Nadia . . . . .	1,400
Jessore . . . . .	500
Murshidabad . . . . .	11,000
Khulna . . . . .	400
Dinajpur . . . . .	1,500
Rajshahi . . . . .	2,400
Rangpur . . . . .	700
Bogra . . . . .	2,900
Pabna . . . . .	3,800
Darjeeling . . . . .	700
Jalpaiguri . . . . .	2,000
Kuch-Bihar (State) . . . . .	750
Dacca . . . . .	4,200
Faridpur . . . . .	600
Backergunge . . . . .	300
Mymensingh . . . . .	9,200
Chittagong . . . . .	400
Noakhali . . . . .	64
Tippera . . . . .	500
Bhagalpur . . . . .	3,214
Cuttack . . . . .	220
Puri . . . . .	280
Balasore . . . . .	730
TOTAL A . . . . .	111,258

<sup>1</sup> In the Census reports of these two Provinces, the multifarious language is named Hindi, not Hindustānī. Whichever term is used, the meaning in the Census reports is the same.

Table showing the estimated number of speakers of Awadhī in the Province of Assam.

Name of District.	Number of speakers.
Cachar Plains . . . . .	8,200
Sylhet . . . . .	13,850
Goalpara . . . . .	1,200
Kamrup . . . . .	500
Darrang . . . . .	1,100
Nowgong . . . . .	650
Sibsagar . . . . .	2,500
Lakhimpur . . . . .	4,000
Naga Hills . . . . .	50
Khasi and Jaintia Hills . . . . .	200
Lushai Hills . . . . .	40
TOTAL B . . . . .	32,290

We cannot give similar figures for other Provinces of India, as, in their Census Reports, no figures are available for the total number of people who come from all the tracts in which the languages are spoken which make up the composite total for 'Hindustānī.' For instance, Bihārī is in these reports counted as one of the forms of 'Hindustānī,' but nowhere are figures given to show the number of people in any other Province whose birthplace is Bihār.

We must therefore content ourselves with recording the following figures for the Provinces of Lower Bengal and Assam, and leave the question of the number of speakers of Awadhī in other Provinces of India as an insoluble problem :—

Total number of people speaking Awadhī at home, say . . . . .	16,000,000
Estimated number of people speaking Awadhī elsewhere in the Lower Provinces . . . . .	111,258
Ditto ditto ditto Assam . . . . .	32,290
TOTAL . . . . .	16,143,548

From the earliest times, Oudh has been a centre of literary activity, and any attempt to describe its literature would entail the preparation of an elaborate history of an important section of Indian Literature, both Sanskrit and in the Modern Vernacular. Such a work would be out of place in the present pages.

It will be remembered that the hero Rāma-chandra was a prince of Ayōdhya, the ancient capital of the Province, and this fact naturally led its poets to dwell upon his exploits. The fate of Awadhī was sealed by its greatest poet Tul'sī Dās, who wrote his Rāmāyan in that language. Since his time it has been obligatory on every Indian author who dwelt in any part of Hindōstān, including even the eastern Province of Bihār, to use

the Awadhī language, not only in describing the gests of the warrior Prince of Oudh, but in writing any poem in a heroic style.

Awadhī has thus become the language of epic poetry in Northern India. It has borne the burden imposed upon it with no mean success. Putting the works of Tul'sī Dās, a genius whose name will some day be inserted by universal consent in the list of the great poets of the world, to one side, the language has so ample a vocabulary, is so melodious in its enunciation, and is so admirably suited to the lilt of the *chaupāīs* and *dōhās* which form the heroic metre of the modern vernaculars of Hindōstān, that it is a tool which allows even mediocre authors to handle it with no mean success.

Tul'sī Dās died in the year 1624, and was a contemporary of Shakespeare. He was, however, not the first writer of eminence in the language. He was preceded by a Muhammadan, Malik Muhammad Jāisī, whose admirable epic the *Padumāwatī*, is the first work of importance in it. He flourished in the reign of the Emperor Shēr Shāh, and commenced his poem in the year 1540 A.D. It deals with the adventures of Ratan Sēn, the king of Chitaur, and of the siege and ultimate sack of that city by Alāu-d-dīn Khiljī, and deserves the serious study of every one who is interested in Awadhī literature.

Since the time of Tul'sī Dās, there have been hundreds of writers in the Awadhī language. The entire Sanskrit Mahābhārata has even been translated into it, and that version is still the standard vernacular one over the whole of Hindōstān. A full account of so much as is known about all these various authors will be found in the present writer's *Modern Vernacular Literature of Hindōstān*, published by the Asiatic Society of Bengal in the year 1889.

Very little has been written specially about the Awadhī language. It is referred to, and examples of it are given in the works of Garcin de Tassy, and in the Comparative Grammars of Mr. Beames and Dr. Hoernle. The following works are the only two with which I am acquainted which deal at length with its Grammar:—

Authorities.

KELLOGG, REV. S. H.,—*A Grammar of the Hindī Language: in which are treated the High Hindī, Braj, and the Eastern Hindī of the Rāmāyan of Tul'sī Dās, also the Colloquial dialects of . . . . Avadh, . . . etc., with copious Philological Notes.* Second Edition. Revised and enlarged. London, 1893. Contains grammars both of Modern Awadhī, and also of the old Awadhī used by Tul'sī Dās, the latter under the name of Old Baiswārī. In the first Edition it was called Old Pūrbī.

GREAVES, REV. E.,—*Notes on the Grammar of the Rāmāyan of Tul'sī Dās.* Benares, 1895.

There is no Awadhī Dictionary in existence, but there are numerous Awadhī words in the Hindī Dictionary of Mr. Bates, and also a full vocabulary of words peculiar to the Rāmāyan.

Besides the present writer's *Modern Vernacular Literature of Hindōstān*, Calcutta, 1889, the following works by him deal more specially with Malik Muhammad and with Tul'sī Dās,—

*A specimen of the Padumāwatī*,—*Journal of the Asiatic Society of Bengal*, Vol. lxii, Part I, 1893, pp. 127 and ff.

*The Padumāwatī of Malik Muhammad Jaisī, edited with a Commentary, Translation, and Critical Notes.* By G. A. Grierson, and Mahamahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U. In course of publication by the Asiatic Society of Bengal. Three parts issued.

*Notes on Tul'sī Dās.* *Indian Antiquary*, Vol. xxii, 1893, pp. 89, 122, 197, 225 and 253. Also separately reprinted. London, Luzac. See also *Proceedings of the Asiatic Society of Bengal* for 1898, pp. 113 and 147.

See also,—

GREAVES, REV. E.,—*Gusāi Tulāsī Dās kā Jīvan-charitra. Nāgarī-prachārīnī Patṭrikā* (Journal of the Nāgarī-prachārīnī Sabhā), Vol. iii, pp. 53 and ff. Benares, 1898.

The Dēva-nāgarī and the Kaithī characters are both used in writing Awadhī. These have been fully described under the head of Bihārī, see pp. 21 and ff. of Vol. V, Pt. II. The Persian character is also occasionally used. The oldest manuscripts of the Padumāwati are sometimes written in the Persian character, and sometimes written in the Kaithī. A manuscript of a portion of the Rāmāyan which is said by tradition to have been written by the hand of the author is in Dēva-nāgarī. A deed of arbitration is extant which was drawn up by Tulāsī Dās himself. The introductory verses are in Awadhī and are written in Dēva-nāgarī. The body of the deed is in the Persian language and character, and the signatures are some in Dēva-nāgarī, some in Kaithī, and some in the Persian character.

As in Bihārī, there is a short *e* as well as a long one, and a short *o* as well as *ō*. Also a short *āi* and a short *āū*. In printing in the Dēva-nāgarī character, these are represented by ए, औ, ऐ and औ, respectively.

In writing Awadhī the short *e* is often written and pronounced *ya*, and the short *o* written and pronounced *wa*, respectively. Similarly the long *ē* is written and pronounced *yā*, and the long *ō*, *wā*.

Examples of these two alternative ways of writing the same word are—

Usual Form.	Alternative Form.
<i>tahī</i> . . . . .	<i>tyahī</i> .
<i>mohī</i> . . . . .	<i>mwahī</i> .
<i>ēk dēs</i> . . . . .	<i>yāk dyās</i> .
<i>mōhī</i> . . . . .	<i>mwāhī</i> .

We find the same rule of shortening the antepenultimate which exists in Bihārī. See pp. 24 and ff. of Vol. V, Pt. II.

The following is a brief sketch of the main principles of Awadhī Grammar. The only remark which need be made is that, in the Past Tense, the third person singular ends, in the singular, in *is* or *ai*, and, in the plural, in *in* or *ai*. Both these forms are used all over the Awadhī area, but, to judge from the specimens, the forms in *is* and *in* are more common in the Eastern, while those in *ai* and *ai* are more common in the Western Districts, that is, in those in which, according to some, the Baiswārī dialect, as distinct from Awadhī, is spoken.

We may note also, that the sense of gender is much more marked in the Western than in the Eastern Districts.

One other important point is to be noted. In old Awadhī, the Past Tenses of Transitive Verbs were construed passively, the verb agreeing in gender and number with the object, and the subject being put in the case of the Agent, which, in this dialect, does not end in *nē*, but is the same as the general oblique form. This is still preserved in the Western Districts such as Unao, where 'he struck,' is *ui mārīs*, literally, 'by-him struck,' the pronoun *ui* being in the oblique form, the nominative of which is *wō*. Note that the verb agrees in *person* with the subject and not with the object. This is a

peculiarity of Awadhī, which is commonly met with in the poetry of Malik Muhammad, and Tul'sī Dās. The *s* of *māris* is the remnant of an old enclitic pronoun meaning, not 'he,' but 'by him,' and the whole phrase means literally 'by-him struck-by-him.' In Eastern Oudh it has been forgotten that the past tense of transitive verbs is a passive, and the whole tense is treated, as in Bengali and Bihārī, as if it were active.



# AWADHĪ SKELETON GRAMMAR.

## I.—NOUNS.

Three forms.		Short.	Long.	Redundant.	
		<i>ghōr, a horse, nārī, a woman,</i>	<i>ghor<sup>a</sup>wā, nariyā,</i>	<i>ghorawā. nariwā.</i>	
<hr/>					
Declension.					
Sing.	Nom.	<i>ghor<sup>a</sup>wā, a horse,</i>	<i>ghar, a house.</i>	<i>nārī, a woman.</i>	Postpositions. <i>kā. kā. ka, to, also denotes accusative;                  barē, for.                  sē, sēnī, sen, from, by.                  kēr, kar, ke, of; obl. kē; fem. kī.                  mē, ma, in.                  par, on.</i>
	Obl.	<i>ghor<sup>a</sup>wā</i>	<i>{ ghar   gharāhi, gharai, gharē.</i>	<i>{ nārī.   nārīhi.</i>	
Plur.	Nom.	<i>{ ghor<sup>a</sup>wē.   ghor<sup>a</sup>wanē.   ghor<sup>a</sup>wan.</i>	<i>{ ghar<sup>a</sup>ne.   gharan.</i>	<i>{ nārīn.</i>	
	Obl.	<i>ghor<sup>a</sup>wan.</i>	<i>gharan.</i>	<i>nārīn.</i>	
		<i>ghor<sup>a</sup>wan.</i>	<i>gharan.</i>	<i>nārīn.</i>	
An instrumental singular is formed in <i>an</i> , as <i>bhūkhan</i> , by hunger.					

Adjectives change for gender. Thus *āpan*, own, fem. *āpanī*; *ais*, such, *aisī*; *ō-kar*, his, *ō-kari*. The change is, however, frequently neglected.

## II.—PRONOUNS.

	I.	Thou.	Your honour.	This.	That.	Who	That.	Who ?
Sing.								
Nom.	<i>maī.</i>	<i>taī, tū.</i>	<i>āpu.</i>	<i>ī, yū.</i>	<i>ū, wai.</i>	<i>{ jē, jawan.   { jaun.</i>	<i>sē, tawan.   taun.</i>	<i>kē, kawān.   kaun.</i>
Obl.	<i>mō.</i>	<i>tō.</i>	<i>āpu.</i>	<i>ē, eh, ehi.</i>	<i>ō, oh, ohi.</i>	<i>jē.</i>	<i>tē.</i>	<i>kē.</i>
Gen.	<i>mōr.</i>	<i>tōr.</i>	...	<i>ē-kar (obl. e-k<sup>a</sup>rē)</i>	<i>ō-kar (obl. o-k<sup>a</sup>rē)</i>	<i>jē-kar (obl.   je-k<sup>a</sup>rē.)</i>	<i>tē-kar (obl.   te-k<sup>a</sup>rē.)</i>	<i>kē-kar (obl.   ke-k<sup>a</sup>rē.)</i>
Plur.								
Nom.	<i>ham.</i>	<i>tum.</i>	<i>āp.</i>	<i>in, ē.</i>	<i>on, un, ō.</i>	<i>jē.</i>	<i>tē.</i>	<i>kē.</i>
Obl.	<i>{ ham.   { ham<sup>a</sup>rē.</i>	<i>tum. tum<sup>a</sup>rē.   tumār (obl.     tum<sup>a</sup>rē.)</i>	<i>} āp.</i>	<i>in.</i>	<i>on, un.</i>	<i>{ jen.   { jenh.</i>	<i>tē. ten. tenh.</i>	<i>kē. ken. kenh.</i>
Gen.	<i>hamār (obl.   ham<sup>a</sup>rē.)</i>	<i>tohār (obl.   toh<sup>a</sup>rē)</i>	<i>āp-kar.</i>	<i>in-kar (obl. in-   k<sup>a</sup>rē.)</i>	<i>on-kar, (obl. on-   k<sup>a</sup>rē.)</i>	<i>jen-kar (obl.   jen-k<sup>a</sup>rē.)</i>	<i>ten-kar (obl.   ten-k<sup>a</sup>rē.)</i>	<i>ken-kar (obl.   ken-k<sup>a</sup>rē.)</i>

(*Ehi* is often spelt *yahi*, and *ohi wahi*.)  
 What ? is *kā, kāw*; obl. *kayī, kaī, kāhe*.  
 Any-one, some one, is *kēh, kēū, kēū, kaunō, kaw<sup>a</sup>nu*; obl. *kēū* or *kēhū*.  
 Anything, something, is *kuchh*. *Āpu* is 'self'; 'own' is *āpan*, obl. *ap<sup>a</sup>nē*.

## III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

Present, I am, etc.

FORM I.					FORM II.			
SING.		PLUR.			SING.		PLUR.	
Masc.	Fem.	Masc.	Fem.		Masc.	Fem.	Masc.	Fem.
1 <i>bātyeū.</i>	<i>bātiū.</i>	<i>bāṭi.</i>	<i>bāṭin.</i>		<i>akeū.</i>	<i>akiū.</i>	<i>ahī.</i>	<i>ahin.</i>
2 <i>{ bāṭē, bāṭas. bāṭes, bāṭ.</i>	<i>{ bāṭis.</i>	<i>{ bāṭew. bāṭyō, bāṭyē.</i>	<i>{ bāṭiw.</i>		<i>{ ahē. ahas, akasi. akes.</i>	<i>{ ahis.</i>	<i>{ ahew. ahyō, aha. ahē.</i>	<i>{ ahiv.</i>
3 <i>bāṭai, bāṭai.</i>	<i>bāṭai.</i>	<i>bāṭē.</i>	<i>bāṭī.</i>		<i>ā, ahai, hai, āy.</i>	<i>ahāi.</i>	<i>{ ahī. ahaī.</i>	<i>{ ahaī.</i>

Past, I was, etc.

SING.				PLUR.	
Masc.		Fem.		Masc.	Fem.
1 <i>raheū.</i>		<i>rakiū.</i>		<i>{ rahē. rahā.</i>	<i>{ rahē.</i>
2 <i>{ rahes. rahis.</i>		<i>{ rahis.</i>		<i>{ rahew. rahā.</i>	<i>{ rahē.</i>
3 <i>{ rahes. rahis. rahā, rahai.</i>		<i>{ rahī.</i>		<i>{ rahen. rahin. rahē, rahaī.</i>	<i>{ rahī.</i>

**B. Finite Verb. Transitive.**

Infinitive.	<i>dēkhab.</i>
Pres. Part. Act.	<i>dēkhat ; dēkhit, dekh*lā.</i>
Past. Part. Pass.	<i>dēkhā.</i>
Fut. Part. Pass.	<i>dēkhab.</i>
Conjunctive Participle.	<i>dēkh-kāi,-ke.</i>

Throughout the verb (including the tenses formed from the Past Participle), the Active construction is used.

Pres. Conj. (if) I see, etc.			Future, I shall see, etc.		
Imperative, see thou, etc.					
Sing.		Plur.	Sing.		Plur.
1	<i>dēkhañ.</i>	<i>dēkhī.</i>	1	<i>dekh<sup>a</sup>bñ.</i>	<i>dekhāb.</i>
2	<i>dēkh.</i> <i>dēkhas.</i>	<i>dēkhaü.</i> <i>dēkhab.</i>	2	<i>dekh<sup>a</sup>bñ.</i> <i>dekh<sup>a</sup>bes.</i>	<i>dekh<sup>a</sup>bō.</i>
3	<i>dēkhaž.</i>	<i>dēkhaĩ.</i>	3	<i>dēkhž.</i> <i>dekhihai.</i>	<i>dekhihaž.</i>
2 sg. <i>dēkh, dēkhas.</i>			2. plur. <i>dēkhā, dēkhaü, dēkhab.</i>		
Respectful <i>dēkhaj.</i>					

Past, I saw, etc.				Past Conditioned (If) I had seen, etc.				
Sing.		Plur.		Sing.		Plur.		
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	
1	dēkheũ.	dēkhiũ.	dēkhā, dēkhan, dēkhen.	dēkhĩ.	dekh*teũ.	dekh*tiũ.	dēkhit.	dēkhit.
2	{ dēkhes. dēkhis.	{ dēkhis. dēkhisi.	dēkheu. dēkhā.	{ dēkhĩ.	{ dekh*tes. dekh*tis.	{ dekh*tis.	{ dekh*tehu. dekh*teu.	{ dekh*tin.
3	{ dēkhes. dēkhis, dēkhi. dēkhai.	{ dēkhi. dēkhisi.	{ dēkhen. dēkhin. dēkhē, dēkhaĩ	{ dēkhĩ. dēkhini.	{ dēkhat.	dēkhit.	{ dekh*ten. dekh*tin.	{ dekh*tin.

Present, I see, etc. *dēkhat aheñ, etc.* ; Imperfect, I was seeing, *dēkhat raheñ, etc.*

Perfect, I have seen, etc.

Sing.			Plur.	
Masc.		Fem.	Masc.	Fem.
1	<i>dēkheñ-hañ.</i>	<i>dēkhiñ-hañ.</i>	<i>dēkhē-ahñ.</i>	<i>dēkhē-ahñ.</i>
2	<i>dēkhes-hai.</i>	<i>dēkhis-hai.</i>	<i>dēkhen-hañ.</i>	<i>dēkhin-hañ.</i>
	<i>dēkhis-hai.</i>	<i>dēkhisi-hai.</i>		
3	<i>dēkhes-hai.</i>	<i>dēkhi-hai.</i>	<i>dēkhen-hañ.</i>	<i>dēkhini-hai.</i>
	<i>dēkhis-hai.</i>	<i>dēkhisi-hai.</i>	<i>dēkhin-hañ.</i>	

In the case of **Intransitive Verbs**, the Past is conjugated like *raheñ*.

**Irregular Verbs.** The Past Participle of *jāb*, to go, is *ga, gā, gai* or *gay* (fem. *gai*) or *gawā* (fem. *gai*). That of *hōb*, to become is *bha, bhā, bhay* or *bhai* (fem. *bhai*), or *bhawā* (fem. *bhai*). Those of *karāb*, to do ; *dēb*, to give, and *lēb*, to take, etc., are *kīnh, dīnh, and līnh*, respectively. The Past of these verbs may also be *kīhis*, he made ; *dīhis*, he gave ; and *līhis*, he took, respectively.

Verbs whose roots end in vowels generally take *w* not *y* as the junction letter. Thus, *banāwā*, not *banāyā*, made ; *āb* to come has its past *āy*, he came. Verbs whose roots end in *ā*, often form the past in *ā*, as in *dayān*, he felt pity ; *rīsiān*, he was angry.

In other respects, the grammar closely follows Standard Hindi.

## BAGHĒLĪ, BAGHĒLKHANDĪ, OR RĪWĀĪ.

As its name implies, Baghēlī is the language of the Baghēls, that is to say, the dialect spoken in Baghelkhand, a tract which corresponds very nearly to the area covered by the present Baghelkhand Agency. The dialect is also called Rīwāī, from Rewa, properly spelt Rīwā, the principal state of that Agency. It is also spoken with fair purity in the Chota Nagpur State of Chand Bhakār, and the British District of Mandla, which lies to the south of Rewa, and, with less correctness, in the South-Sone tract of the District of Mirzapur and in Jabalpur, in which it gradually merges into Bihārī and Bundēlī respectively. So, also, in the British Districts of Fatehpur, Banda, and Hamirpur a form of Baghēlī is spoken which is more or less mixed with the latter language. Baghēlī also appears as the foundation of certain broken dialects spoken to the south and south-west of Mandla.

The district of Banda is a portion of Bundelkhand, and the language spoken in it has hitherto always been called Bundēlī. The resemblance between the language of Banda and Baghēlī had, however, been recognised, and it has been long erroneously accepted that, therefore, Bundēlī and Baghēlī were different names of the same language. Nothing could be further from the truth. The two languages are now shown by this Survey to be radically distinct, and the true explanation is that although the district of Banda is in Bundelkhand, the language spoken within its borders is not Bundēlī but Baghēlī.

On the north Baghēlī is bounded by the impure Awadhī of South-East Allahabad and by the Western Bhojpurī spoken in Central Mirzapur. On the east it is bounded by the Chattīsgarhī of the Chota Nagpur Tributary States and of Bilaspur. On the south it meets the mixture of languages and dialects, of which Marāṭhī is the principal, spoken in Balaghat, and, on the west and south-west, it is bounded by Bundēlī.

Number of speakers.

The following table shows the estimated number of speakers of Baghēlī in the area in which it is a vernacular :—

Baghelkhand Agency	.	.	.	.	.	.	.	.	.	.	2,680,000
Chand Bhakār	.	.	.	.	.	.	.	.	.	.	18,526
Mandla	.	.	.	.	.	.	.	.	.	.	249,000
South Mirzapur	.	.	.	.	.	.	.	.	.	.	49,500
Jabalpur	.	.	.	.	.	.	.	.	.	.	695,100

TOTAL . 3,692,126

In addition to the above, there are what I call the Broken Dialects of the West and of the South. Those of the West are spoken in the British Districts of Fatehpur, Banda and Hamirpur, and in the portions of the native States which form the north and east of the Bundelkhand Agency. Here the language, while based on Baghēlī, is more and more mixed with Bundēlī as we go westwards, till, in the District of Jalaun, we find a mixed dialect called Nibatṭhā, in which the Bundēlī predominates, and, we may say, that we have a form of Bundēlī mixed with Baghēlī. The following table shows the

number of speakers of these Broken Dialects of the West and where they are spoken. For further information regarding them the reader is referred to pp. 132 and ff.

Name of broken dialect.	Where spoken.	Number of speakers.
Tirhārī . . . . .	Fatehpur . . . . .	197,700
	Banda . . . . .	25,000
	Hamirpur . . . . .	3,000
		<hr/> 225,700
So-called Bundēli . . . . .	Banda . . . . .	236,200
Gahōrā . . . . .	" . . . . .	243,400
Jūṛar . . . . .	" . . . . .	114,500
Banāphari . . . . .	Hamirpur . . . . .	5,000
		<hr/> TOTAL . 824,800

The Broken Dialects of the South are spoken in the District of Mandla, and in those adjoining, by various tribes. They also are based upon Baghēlī, but are more or less mixed with Marāṭhī and Bundēli. They differ from the Broken Dialects of the West in not being the dialects of any specific locality. On the contrary, they are peculiar to certain tribes who speak them, while the language of the bulk of the population of the locality in which these tribes live is something altogether different. The following table shows the number of speakers of these broken dialects of the south and where each is spoken :—

Name of broken dialect.	District where spoken.	Number of speakers.
Marāri . . . . .	Mandla . . . . .	52,700
Pōwari . . . . .	Balaghat . . . . .	41,300
	Bhandara . . . . .	1,700
		<hr/> 43,000
Kumbhārī . . . . .	" . . . . .	30
Ōjhi . . . . .	Chhindwara . . . . .	100
		<hr/> TOTAL . 95,830

For reasons the same as those given in the case of Awadhī, it is impossible to estimate the number of speakers of Baghēlī elsewhere, outside the area in which the dialect is a vernacular. The following figures are therefore the only ones available :—

Number of speakers of Baghēlī at home . . . . .	3,692,126
" Broken Dialects of the West . . . . .	824,800
" " Dialects of the South . . . . .	95,830
	<hr/> TOTAL . 4,612,756

Baghelkhand has not been rendered famous by any great writer, though the Mahārājas of Rewa have long been renowned for the favour shown by them to literature. Mahārāja Rām Chand Singh's court was for a time adorned by the well-known singer and poet Tān Sēn, till he was called to the Emperor Akbar's capital in the year 1563. Mahārāja Nēja Rām is said to have given the poet Hari-nāth, who flourished in 1587, a *lākh* of rupees for a single verse. Mahārāja Biswa-nāth Singh, who reigned 1813-1834, not only maintained the traditional liberality of his family, but was an author himself. He wrote under the *nom de plume* of 'Singh Baghēlā,' and amongst his works may be mentioned a play entitled the *Anand Baghunandan*, and an esteemed commentary on the

*Vinaya-pāṭṭrikā* of Tul'sī-dās. His successor, Mahārāja Sir Raghu Rāj Singh, G.C.S.I., who came to the throne in the year 1854 and died in 1880, was also a diligent author. He wrote a much admired translation of the Bhāgavata-purāṇa entitled *Ānandāmbudhi*, a history of Hanumān, entitled the *Sundar-satak*, the *Rukmiṇī-parinay*, the *Bhakti-bilās*, and other works.

**AUTHORITIES.**—The only work which deals in any way with Baghēli is Dr. Kellogg's Grammar mentioned below. Dr. Carey translated the New Testament into the dialect.

THE HOLY BIBLE, containing the Old and New Testaments translated from the Original into the Bhugelkhunda Language. By the Serampore Missionaries. Volume V. Containing the New Testament. Serampore, 1821. There may have been published other volumes, but I have not seen them.

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindī Language: in which are treated The High Hindī . . . also the Colloquial Dialects of . . . Riwā . . . etc., with copious philological Notes.* Second Edition. Revised and enlarged. London, 1893.

As in the case of Awadhī both the Dēva-nāgarī and the Kaithī characters are used in writing Baghēli. So, also, we find the same varieties of spelling that we noticed in that dialect. The short *e* is often written and pronounced *ya*, and the short *o*, *wa*. The long *ē* is often written and pronounced *yā*, and the long *ō*, *wā*.

As already stated, Baghēli is scarcely worthy of being classed as a separate dialect from Awadhī. The two are practically the same. The only two important points in which Baghēli differs are that it is fond of adding the enclitic word *tē* or *tai* to the past tenses of verbs, and that it has abandoned the letter *b*, which is typical of the first and second persons of the future tense in Awadhī, and taken *h* instead. Thus, while Awadhī has *dekh'bañ*, I will see, Baghēli has *dekhīhañ*.

The various forms of 'Riwāi' Grammar are given by Dr. Kellogg. They are reproduced in the skeleton grammar following. The forms must have been obtained from the north of Rewa, near the Allahabad border, where, as previously pointed out, see page 1, the language, though called Baghēli, is really Awadhī. Hence, in this skeleton grammar, one typical sign of Baghēli is wanting. The typical letter of the future is both *v* or *b* and *h*. The whole is, in fact, merely a quaintly spelt Awadhī. Attention may be drawn to the spelling of the personal pronouns, in which *wa* is written for *o*, and *wā* for *ō*. This is not a mere variety of spelling. It represents actual pronunciation.

So far as I can gather from the specimens, the past tenses of transitive verbs are construed actively. That is to say the subject, in such circumstances, is put in the Nominative, and not the Agent, case. It will be seen, however, that in the broken dialects there is great confusion in this respect.

The usual rule of the shortening of the antepenultimate vowel obtains in Baghēli.





# BAGHELĪ SKELETON GRAMMAR.

## I.—NOUNS. Typical Declension.

	Sing.	Plur.	Postpositions—
Nom.	<i>ghwār</i> , a horse.	<i>ghwārē, ghwārāi.</i>	<i>kā, kahā, to</i> (also denotes Accusative).
Obl.	<i>ghwār.</i>	<i>ghwārān.</i>	<i>se, tē, tār</i> , from.
			<i>kar</i> , of.
			<i>ma</i> , in.

There is no case of the Agent. The genitive postposition does not change.  
**Adjectives** do not seem to change for gender.

## II.—PRONOUNS.

	I	Thou.	Your honour.	Self.	This.	That, he.	Who.	That.	Who?
Sing.									
Nom.	<i>māy.</i>	<i>tāy.</i>	<i>ap<sup>a</sup> nā.</i>	...	<i>yā.</i>	<i>wah.</i>	{ <i>jaūn.</i> <i>jaūnāy.</i>	<i>taūn.</i> <i>taūnāy.</i>	<i>kaūn.</i> ...
Obl.	{ <i>mwahi.</i> <i>mwā.</i> <i>mwārē.</i>	{ <i>twahi.</i> <i>twā.</i> <i>twārē.</i>	{ <i>ap<sup>a</sup> nā.</i> <i>ap<sup>a</sup> nā.</i>	...	{ <i>yahi.</i> <i>yā.</i>	{ <i>wahi.</i> <i>yā.</i>	{ <i>jaūnai.</i> <i>jyahi, jchi.</i> <i>jyā.</i>	<i>taūnai.</i> <i>tyahi, tchi.</i> <i>tyā.</i>	... <i>kyahi, kchi.</i> <i>kyā.</i>
Gen.	<i>mwār.</i>	<i>twār.</i>	...	...	<i>ē, yahi-kar,</i> etc.	<i>wahi-kar,</i> etc.	<i>jyahi-kar,</i> etc.	<i>tyahi-kar,</i> etc.	<i>kyahi-kar,</i> etc.
Plur.									
Nom.	<i>hamh.</i>	<i>tanh.</i>	...	...	<i>ē, enh.</i>	<i>ō, unh.</i>	<i>jenh.</i>	<i>tenh.</i>	<i>kenh.</i>
Obl.	{ <i>hamh.</i> <i>hamhārē.</i>	{ <i>tanh.</i> <i>tanhārē.</i>	{ ... ...	...	<i>yan, yanh.</i>	<i>un, unh.</i>	{ <i>jenh.</i> <i>jyan.</i> <i>jyanh.</i>	<i>tenh.</i> <i>tyan.</i> <i>tyanh.</i>	<i>kenh.</i> <i>kyan.</i> <i>kyanh.</i>
Gen.	<i>hamhār.</i>	<i>tanhār.</i>	...	...	<i>yan-kar,</i> etc.	<i>un-kar,</i> etc.	<i>jenh-kar,</i> etc.	<i>tenh-kar,</i> etc.	<i>kenh-kar,</i> etc.

'What?' is *kāh*, obl. *kāi*, or *kayī*. 'Anyone,' 'someone,' is *kaunō*, *kōā*, obl. form the same. 'Anything' is *kuchh*.

## III.—VERBS. A. Auxiliary Verbs, and Verbs Substantive.

I.—Present, I am, etc.			Past, I was, etc.			
			First form.		Second form.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hū, ā.</i>	<i>hai.</i>	<i>raheū, rahaye.</i>	<i>rahen.</i>	...	<i>tē.</i>
2	<i>hai.</i>	<i>hau, ahen.</i>	<i>rahā, rahē.</i>	<i>rahen.</i>	<i>tē.</i>	<i>tē.</i>
3	<i>hai, ā.</i>	<i>haī, ahen, ahē, ā.</i>	<i>rahā.</i>	<i>rahen.</i>	<i>tē, tō, tū.</i>	<i>tē.</i>

II.—Present Conjunctive, etc.			Future, I shall become, etc.		Past, I became, etc.	
(if) I become, etc.						
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hōñ.</i>	<i>hōn.</i>	<i>hōweyē.</i>	<i>hōw, hōwai.</i>	<i>bhayō.</i>	<i>bhayen.</i>
2	<i>hawā.</i>	<i>hawā.</i>	<i>hōihes.</i>	<i>hōwā.</i>	<i>bhayes.</i>	<i>bhayen.</i>
3	<i>hawāy.</i>	<i>hawāy.</i>	<i>hōi.</i>	<i>hōyikaī.</i>	<i>bha.</i>	<i>bhayen.</i>

**B. The Finite Verbs.**

The Past tenses of **Transitive Verbs** are conjugated actively.

*Infinitive*,—*dēkhab*, to see.

*Participles*,—*Present*, *dēkhat*, seeing; *Past*, *dēkha*, seen : *Conjunctive*, *dēkh-kai*, having seen.

<i>Present Conjunctive.</i>				<i>Future, I shall see, etc.</i>	
(If) I see, etc.				<i>Imperative, see thou, etc.</i>	
Sing.	Plur.	Sing.	Plur.		
1 <i>dēkhañ.</i>	<i>dēkhan.</i>	<i>dekh<sup>a</sup>cyēñ.</i>	<i>dēkhib, dēkhab.</i> <i>dekh<sup>a</sup>bai.</i>	<i>dēkhas</i> , see thou : <i>dēkhab</i> , see ye.	
2 <i>dēkhas.</i>	<i>dēkhan.</i> <i>dēkhab.</i>	<i>dekh<sup>i</sup>hes.</i> <i>dekh<sup>i</sup>bēs.</i>	<i>dēkhibā.</i>		
3 <i>dēkhi.</i>	<i>dēkhāy.</i>	<i>dēkhi.</i>	<i>dēkhihañ.</i>		

<i>Past, I saw, etc.</i>				<i>Past Conditional, (If) I had seen, etc.</i>			
Sing.		Plur.		Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
1 <i>dēkhehñ.</i>	<i>dēkhi.</i>	<i>dēkhen.</i>	<i>dēklin.</i>	<i>dekh<sup>a</sup>tyehñ.</i>	<i>dēkh<sup>a</sup>tyihñ.</i> <i>dēkh<sup>i</sup>tyañ.</i>	<i>dēkh<sup>a</sup>tyen.</i>	<i>dēkh<sup>a</sup>tyin.</i>
2 <i>dēkhek.</i>	<i>dēkhih.</i>	<i>dēkhēh.</i>	<i>dēkhīh.</i>	<i>dekh<sup>a</sup>tyeh.</i>	<i>dēkh<sup>a</sup>tyih.</i>	<i>dēkh<sup>a</sup>tyēh.</i>	<i>dēkh<sup>a</sup>tyīh.</i>
3 <i>dēkhi.</i>	<i>dēkhi.</i>	<i>dēkhen.</i>	<i>dēkhin.</i>	<i>dekh<sup>a</sup>tyei.</i>	<i>dēkh<sup>a</sup>tyii.</i>	<i>dēkh<sup>a</sup>tyen.</i>	<i>dēkh<sup>a</sup>tyin.</i>

In this tense *t* may be substituted for *ty* throughout.

<i>Present Definite, I am seeing, etc.</i>				<i>Imperfect, I was seeing, etc.</i>			
Sing.		Plur.		Sing.		Plur.	
1 <i>dēkhat-ā.</i>		<i>dēkhtyē-hañ.</i>		<i>dēkhat-raheñ.</i>		<i>dēkhat</i> { -tē. -rahen.	
2 <i>dekh<sup>a</sup>tē-kai.</i>		<i>dēkhat-ahen.</i>		<i>dēkhat</i> { -tē. -rahā.		<i>dēkhat</i> { -tē. -rahen.	
3 <i>dēkhat-ā.</i>		<i>dēkhat-ā.</i>		<i>dēkhat</i> { -tē, -tā. -rahā.		<i>dēkhat</i> { -tē. -rahen.	

<i>Perfect, I have seen, etc.</i>				<i>Pluperfect, I had seen, etc.</i>			
Sing.		Plur.		Sing.		Plur.	
1 <i>dēkha-hañ.</i>		<i>dēkha-hañ.</i>		<i>dēkhehñ</i> { -tē, -tā. -rahā.		<i>dēkhen</i> { -tē. -rahen.	
2 <i>dēkhes-kai.</i>		<i>dēkhē</i> } <i>dēkhen</i> } -han.		<i>dēkhek</i> { -tē, -tā. -rahā.		<i>dēkhēh</i> { -tē. -rahen.	
3 <i>dēkhes-kai.</i>		<i>dēkhē</i> } <i>dēkhen</i> } -ahen.		<i>dēkhi</i> { -tē, -tā. -rahā.		<i>dēkhen</i> { -tē. -rahen.	

**Intransitive Verbs** are conjugated in the Past, like *blayō*, above.

**C. Irregular Verbs.** *Hōb*, to become, makes its Past Participle *bha*. It is conjugated under head A. Similarly *jāb*, to go, has its Past Part *ga*. A root ending in *ē*, often changes it to *yā*. They then follow the conjugation of *hōb*. Thus—*dyāt*, giving; *dyāwā*, you will give. The Past Participles of *dēb*, to give; *tēb*, to take; and *karab*, to make; are *dinh*, *linh*, and *kīnh*, respectively.

## CHHATTISGARHĪ, LARIĀ, OR KHALTĀHĪ.

This dialect is commonly known by the first of the three names given above, Chhattisgarhī, or the language of Chhattisgarh. The district of Bilaspur forms a portion of that tract, and is known in the adjoining district of Balaghat as Khalōtī. Chhattisgarhī is also spoken in a part of the latter district, and is there known as Khalbāhī, or the language of Khalōtī. To the east of the Chhattisgarh plain lies the Oṛiyā-country of east Sambalpur, and the Oṛiyā Feudatory States. To the people of those parts, the Chhattisgarh country to the west is known as the Lariā country, and hence Chhattisgarhī is there called Lariā.

The head-quarters of Chhattisgarhī are the two British Districts of Raipur and Bilaspur in the Central Provinces. Here, and in the western portion of the Sambalpur district, the language is spoken in its purity. In the south-west, however, of Raipur, the local language is a form of Oṛiyā. Chhattisgarhī is also spoken in considerable purity in the Feudatory States to the south and west of the two main districts,—i.e., in Kanker, Nandgaon, Khairagarh, Chuikhadan, and Kawardha,—in the north-east of the Chanda District, and in the eastern portion of the Balaghat District where, as already said, it is known as Khalbāhī. To the east of Bilaspur, it is spoken in the Feudatory State of Sakti, and in parts of Raigarh and Sarangarh. North and east of these last lie the Tributary States of Korea, Sarguja, Udaipur and Jashpur. In the first three the Aryan language is a sub-dialect of Chhattisgarhī, called Surgujīā, which is also spoken in the western portion of the last.

The following table shows the estimated number of speakers of Chhattisgarhī :—

	Number of speakers.
Chanda	31,300
Raipur	1,200,000
Bilaspur	1,146,000
Sambalpur	147,000
Balaghat	88,300
Kanker	36,100
Nandgaon	174,000
Khairagarh	159,494
Chuikhadan	32,979
Kawardha	88,000
Sakti	23,174
Raigarh	127,000
Sarangarh	48,433 <sup>1</sup>
<b>TOTAL</b>	<b>3,301,780</b>

Besides the above Chhattisgarhī is also spoken in the neighbouring Oṛiyā-speaking States and in Bastar State, in which the main Aryan language is the Halabī dialect of Marāṭhī, by settlers from the Chhattisgarhī, or as it is here called the Lariā, country. In Bamra, the greater part of the west of the State is entirely occupied by them. The following are the estimated figures :—

Bastar	13,141
Bamra	3,900
Rairakhol	43
Sonpur	2,100
Patna	5,750
Kalahandi	7,850
Orissa Tributary States	1,311
<b>TOTAL</b>	<b>34,095</b>

<sup>1</sup> Revised figures.

Finally, the following are the figures for the Surgujā sub-dialect :—

Korea . . . . .	36,174
Sarguja . . . . .	293,164
Udaipur . . . . .	35,208
Jashpur . . . . .	20,000
TOTAL . . . . .	384,546

Besides the above, six broken dialects, as named below, are spoken in Chhattisgarh and the neighbouring Feudatory States by aborigines who have forsaken their ancestral tongues, and try to speak the language of their Aryan-speaking neighbours. These are rather jargons than dialects, and it will be understood that the correctness of the Chhattisgarhī depends a great deal upon the personal equation of each speaker. The following are these broken dialects :—

Name of dialect.	Where spoken.	Number of speakers.
Sadrī Korwā . . . . .	Jashpur . . . . .	4,000
Baigānī . . . . .	Balaghat, Raipur, Bilaspur, Sambalpur, State Kawardha.	7,100
Binjhwārī . . . . .	Raipur, States Raigarh, Sarangarh, Patna .	9,662
Kalaṅgā . . . . .	State Patna . . . . .	600
Bhuliā . . . . .	States Sonpur, Patna . . . . .	13,560
	TOTAL . . . . .	34,922

With reference to the above, it is necessary to explain that the term 'Sadrī' is used in this part of India to imply the form which an Aryan language takes in the mouth of an aborigine. Thus, Sadrī Korwā means the form which the local Aryan language, in this case Surgujā, takes in the mouth of a Korwā. Similarly, the Sadrī Kōl of Bamra means the form which an Aryan language, in this case the Kuṛmālī sub-dialect of Magahī, takes in the mouth of a Kōl.

Two dialects have been inserted in the above list which have not hitherto been classed as Chhattisgarhī, *viz.*, Kalaṅgā and Bhuliā. They have hitherto been classed as dialects of Oṛiyā. They are both clearly forms of Chhattisgarhī. Kalaṅgā and Bhuliā, when written, are written in the Oṛiya character. Four dialects, which were originally classed as forms of Chhattisgarhī, have been removed from the list. They are Halabī, Bastarī, Bhunjiā, and Sadrī Kōl. An examination of the specimens of Halabī shows that it is, rather, a mixture of Chhattisgarhī, Oṛiyā, and Marāṭhī, and can most conveniently be considered in connexion with the last-named language. Bastarī and Bhunjiā are only other names of Halabī. On the other hand, Sadrī Kōl, which is only returned from the Bamra State, is a form of Bihārī spoken by aboriginal tribes. It is identical with the Kuṛmālī sub-dialect of Magahī spoken in the Manbhum District. It is a curious little island of Bihārī in the midst of an Oṛiyā-speaking population.

No information is available as to the number of speakers of Chhattisgarhī in other parts of India. The following is the number of speakers in the country in which it is a vernacular :—

Chhattisgarhī spoken at home	3,301,780
„ in the neighbouring Oriyā States	34,095
Surgujā	384,546
Broken Dialects	34,922
TOTAL	3,755,343

So far as I know, Chhattisgarhī has no literature. As elsewhere in India, itinerant bards have a repertoire of songs and stories which they recite when called on. Several of these have been published by Mr. Hirālāl Kāvīpādhyāya in the grammar mentioned below.

#### AUTHORITY—

HIRĀLĀL KĀVĪPĀDHYĀYA—*A Grammar of the Dialect of Chhattisgarh in the Central Provinces written in Hindī by Mr. Hirālāl Kāvīpādhyāya, translated and edited by George A. Grierson, Esq., C.S. Journal of the Asiatic Society of Bengal, Vol. lix, 1890, Pt. I, pp. 1 and 101. Separate Reprint, Calcutta, 1890.*

The usual phonetic rules of Eastern Hindī regarding the shortening of the antepenultimate vowel apply to Chhattisgarhī, and need not be repeated here.

The forms that strike a stranger, who is familiar only with the pure Eastern Hindī of Oudh, are, the sign of the Dative-Accusative which is often *lā* even in the Accusative, and the plural termination *man*, which may be compared with the Oriyā *mānē*. It is believed that the following sketch of Chhattisgarhī grammar will be found to contain all that is necessary for the understanding of the specimens given on the subsequent pages.





## CHHATTISGARHĪ SKELETON GRAMMAR.

**I.—NOUNS.**—Plural formed by adding *man* (often omitted). Thus *manukh*, a man, *manukh-man*, men. *Sab*, *sabō*, *sabbō*, *jamā*, or *jammā*, may also be prefixed, with or without *man*. Thus, *jammā putō-man*, the daughters-in-law. An old form of the plural ends in *an*. Thus *baīlā*, a bullock; plur. *baīlan*.

*Har* is added to a noun to give definiteness. Thus, *gar*, a neck; *gar-har*, the neck.

**In Declension.**—The following postpositions are added to the noun, which remains unchanged. *Kā*, to (also denotes accusative); *lā*, for (also denotes accusative); *bar*, for; *lē*, *sē*, by, from; *ke*, of; *mā*, in. The *ke* of the genitive does not change. Example, *laīkā*, a boy; *laīkā-ke*, to a boy; *laīkā-ke*, of a boy; *laīkā-man-ke*, of boys. We sometimes find an instrumental in *an*, as in *bhēkhān*, by hunger. *Tadbhava* adjectives in *ā*, form the feminine in *ī*, e.g. *chhoīkā bābū*, a little boy; *chhoīkī nōnī*, a little girl. This rule is, however, very arbitrarily followed. Other adjectives do not change for gender.

## II.—PRONOUNS.

	I.	Thou.	Your Honour.	Self.	This.	That, &c.
<b>Sing.</b>						
Nom.	<i>mē, mā.</i>	<i>tē, tā.</i>	<i>tu, tū.</i>	<i>apan.</i>	<i>yē, iyē.</i>	<i>wō.</i>
Obl.	<i>mō, mōr.</i>	<i>tō, tōr.</i>	<i>tuh, tuhār.</i>	<i>apan.</i>	<i>yē, yē-ke.</i>	<i>wō, wō-ke.</i>
Gen.	<i>mōr.</i>	<i>tōr.</i>	<i>tuhār.</i>	<i>apan.</i>	<i>yē-ke, yē-ke.</i>	<i>wō-ke, wō-ke.</i>
<b>Plur.</b>						
Nom.	<i>ham, ham-man.</i>	<i>tum, tum-man.</i>	<i>tuh-man.</i>	<i>apan apan.</i>	<i>in, yē-man.</i>	<i>un, wō-man.</i>
Obl.	<i>ham, hamār.</i>	<i>tumh, tumhār.</i>	<i>tuh-man.</i>	<i>apan apan.</i>	<i>in, in.</i>	<i>un, un.</i>
Gen.	<i>hamār.</i>	<i>tumhār.</i>	<i>tuhār-man.</i>	<i>apan apan.</i>	<i>in-ke.</i> <i>in-ke.</i>	<i>un-ke.</i> <i>un-ke.</i>

	Who.	That.	Who?	What?	Any one, some one.	Anything, something.
<b>Sing.</b>						
Nom.	<i>jē, jōn, jān.</i>	<i>tē, tōn, tān.</i>	<i>kōn, kaūn.</i>	<i>kā, kāye.</i>	<i>kōnō, kaūno.</i>	<i>kuchhū.</i>
Obl.	<i>jē, jōn, jān.</i>	<i>tē, tōn, tān.</i>	<i>kā, kōn, kaūn.</i>	<i>kāhe, kāye, kā.</i>	<i>kōnō, etc.</i>	<i>kuchhū.</i>
Gen.	<i>jē-ke.</i>	<i>tē-ke.</i>	<i>kā-ke, kōn-ke, etc.</i>	<i>kāhe-ke.</i>	<i>kōnō-ke, etc.</i>	<i>kuchhū-ke.</i>
<b>Plur.</b>						
Nom.	<i>jīn, jē-man, etc.</i>	<i>tīn, tē-man, etc.</i>	<i>kōn-man, etc.</i>	<i>kā-kā.</i>	<i>kōnō-kōnō.</i>	<i>kuchhū-kuchhū.</i>
Obl.	<i>jīn, jīnh.</i>	<i>tīn, tīnh.</i>	<i>kōn-man, etc.</i>	<i>kāhe-kāhe.</i>	<i>and so on.</i>	<i>and so on.</i>
Gen.	<i>jīnh-ke.</i> <i>jīnh-ke.</i>	<i>tīnh-ke.</i> <i>tīnh-ke.</i>	<i>kōn-man-ke, etc.</i> ...	<i>kāhe-kāhe-ke.</i> ...	... ...	... ...

The Mutual Reflexive Pronoun is *āpus* or *āpusī*, each other. Declined regularly.

## II.—VERBS.—A. Auxiliary Verbs and Verbs Substantive.

	I am, etc. (a) Vulgar.		(b) Polite.		I was, etc.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1	<i>hawañ.</i>	<i>hawan.</i>	<i>hañ, āw.</i>	<i>han.</i>	<i>rahēw, rahyañ.</i>	<i>rahen.</i>
2	<i>hawas.</i>	<i>hawan.</i>	<i>has.</i>	<i>han.</i>	<i>rahē.</i> <i>rahes, rahas.</i>	<i>rahew.</i>
3	<i>hawai.</i>	<i>hawañ.</i>	<i>hai, ay.</i>	<i>hañ.</i>	<i>rahit, rahai, rahay.</i>	<i>rahin, rahañ; rahay.</i>

**B.—The Finite Verb.—General Remarks.**—There is no difference between the conjugation of Transitive and of Intransitive Verbs. The Construction of the Past Tense is always Active, not Passive.

*Infinitives, or Verbal Nouns* ;—(1) *dēkh*, seeing ; obl. *dēkhe* ; (2) *dēkhan* ; (3) *dēkhañ*, to see.

*Participles*.—*Pres.*, *dēkhat*, *dekh'tē*, seeing ; *Past*, *dēkhe*, seen ; *Conjunctive*, *dēkh-ke*, having seen.

	<i>Present Conjunctive</i> , (If) I see, etc.		<i>Imperative</i> , See thou, etc.		<i>Future</i> , I shall see, etc.			
	Sing.	Plur.	Sing.	Plur.	(a) <i>Vulgar</i> .		(b) <i>Polite</i> .	
					Sing.	Plur.	Sing.	Plur.
1	<i>dēkhañ</i>	<i>dēkhan</i> .	.....	<i>dēkhi</i> .	<i>dekh'hā</i>	<i>dekh'bō</i> . <i>dekh'bōn</i> .	<i>dekhīhāñ</i>	<i>dekhīhan</i> . <i>dēkhab</i> .
2	<i>dēkhas</i>	<i>dēkhan</i> .	<i>dēkh</i> <i>dēkhē</i>	<i>dēkhau</i> (Hon., <i>dēkhi</i> ). <i>dēkhā</i> .	<i>dekh'bē</i> <i>dekhībē</i>	<i>dekh'hū</i> .	<i>dekh'bē</i> <i>dekhībē</i>	<i>dekhīhau</i> .
3	<i>dēkhai</i> <i>dēkhay</i>	<i>dēkhañ</i> . <i>dēkhāñ</i> .	<i>dēkhē</i>	<i>dēkhañ</i> .	<i>dekh'hī</i>	<i>dekh'hīñ</i> .	<i>dekhīhai</i> <i>dēkhī</i>	<i>dekhīhaiñ</i> .

<i>Past</i> , I saw, etc.		<i>Past Conditional</i> , (If) I had seen, etc.	
Sing.	Plur.	Sing.	Plur.
1 <i>dēkhāw</i> , <i>dēkhyāñ</i> <sup>1</sup>	<i>dēkhen</i> .	<i>dekh'tāw</i> , <sup>2</sup> <i>dekh'tyāñ</i>	<i>dekh'ten</i> .
2 <i>dēkhē</i> <i>dēkhes</i>	<i>dēkhew</i> .	<i>dekh'tē</i> <i>dekh'tes</i>	<i>dekh'tew</i> .
3 <i>dekhis</i>	<i>dēkhin</i> .	<i>dekh'tis</i>	<i>dekh'tin</i> .

<sup>1</sup> The word *hai* is often added to this tense without changing the meaning, though this properly forms a Perfect.

<sup>2</sup> Or *dekhītēw* and so throughout.

*Present Definite*, I am seeing, etc. (a) *Vulgar*, *dēkhat-hawañ* ; (b) *Polite*, *dēkhat-hañ*. Sometimes contracted to *dekh'thañ*.

*Imperfect*, I was seeing, etc., *dēkhat-rahēw*.

*Perfect*, I have seen, etc. ; (a) *Vulgar*, *dēkhe-hawañ* ; (b) *Polite*, *dēkhe-hañ*, or formed by adding *hawai* to the past throughout. Thus, *dēkhāw-hawai*, I have seen.

*Pluperfect*, I had seen, etc., *dēkhe-rahēw*.

**C.—Vocalic Roots.**—*Mañān*, to place ; *Pres. Conj.*, (1) *mañāñ* or *mañāw*, (2) *mañās* or *mañāwas*, and so on ; *Future*, (1) *mañāhañ*, (2) *mañābē*, etc. ; *Past*, *mañāyēw* ; *Pres. Part.*, *mañāt*.

*Jhapōn*, to add to ; *Pres. Conj.*, (1) *jhapōñ*, (2) *jhapōs* or *jhapōwas*, etc. ; *Future*, *jhapōhañ* ; *Past*, *jhapōyēw* ; *Pres. Part.*, *jhapōt*.

So for other verbs.

#### D.—Irregular Verbs.

##### Infinitive.

*hon*, to become.

*jān*, to go.

*karan*, to do.

*dēn*, to give.

*lēn*, to take.

##### Irregular Past Participle.

*hōye* or *bhaye* ; *Conjunctive Participle*, *bhay*.

*gaye*, *gay*, or *gaye*, is used to mean, 'he went.'

*kare*, *kiye*, or *kihs*.

*diye*, or *dihe*.

*liye* or *lihe*.

**E.—Passive Voice.**—Formed by conjugating Past Part. with *jān*. Thus *dēkhe gayēw*, I was seen.

**F.—Causals**, as in Standard Hindī.

**IV. PARTICLES.**—The syllables *ē*, *ch*, *ēch* suffixed to a word mean 'even' and *ē*, *ēch*, and *hā*, also. Thus *dāi-ch-kā* even to the mother ; *tōr-ēch*, thine also.

## AWADHĪ.

The first specimen of the Awadhī dialect is a version of the Parable of the Prodigal Son which Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī has been kind enough to prepare for me. It is not in the Awadhī of the present day, but is in the dialect used by the poet Malik Muḥammad Jāisi in his famous epic known as the Padumāwati or Padmāvatī, which was written in the year 1540, in the reign of the Emperor Shēr Shāh. The present translation is also written in verse, and is in the identical metre used by Malik Muḥammad. Although a metrical version, it is very fairly literal. Here and there some sentences and expletive words have been added in the style of the old author, and these are indicated in the text by being enclosed within marks of parenthesis. The concluding lines state that the translation was made at my request, and give the date of the composition as the sixth of the light half of the month Phālguna, in the Vikrama Sambat year 1955, that is to say, Friday, the 17th March, 1899.

Although the language of the specimen is so antiquated, it will be found to differ little from that illustrated in the preceding grammar. It should be remembered that in verse a final *a*, and the half-pronounced *a* in the middle of a word are both fully pronounced, and are hence written in full in the transcription. Thus *bālaka*, not *bālak*; *luchapana*, not *luch<sup>a</sup>pan*.

[No. I.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

## AWADHĪ DIALECT.

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)

## चौपाई ।

केहु पुरुखाहि दुइ बालक अहे । तिन्ह-महँ छोट बाप सउँ कहे ॥  
 धन-महँ बाप मोर जो भागा । सो मोहिँ देहु (न टारिअ बागा) ॥  
 तब वह तिन्हहिँ बाँटि धन दण्ड । बहुत न दिन बीतेउ (अस भण्ड) ॥  
 सब किछु छोट एक ठाँ करि-के । दूर देस चलि गा सब हरि-के ॥  
 बितवत दिन लुचपन-महँ (भाई) । सो आपन धन दण्ड उडाई ॥  
 जब सो सब उडाइ धन दण्ड । तब आहि देस काल बड परेज ॥  
 होइ भिखारि सो (घर घर जाई । ताहि देस सब जन-पहँ धाई) ॥  
 लागेउ रहन एक घर-माँही । जो अपने खितन्ह-महँ ताही ॥

दोहा ।

भेजेउ (मन-महँ करि मया) सुअर चरावन काजु ।  
जेहि छौमिन्ह-के खात-हे सुअर तिन्हहिँ सउँ (आजु) ॥१॥

चउपाई ।

चाहेउ भरन पेट सो (भाई) । केहु नहिँ ताहि देइ किछु जाई ॥  
तब ओहि चेत भएउ अउ कहई । मोरे बाप घर बहुतइ अहई ॥  
रोटी बहुत मजूर अघाहीं । तज तहाँ बहुतइ बचि जाहीं ॥  
अउ मइँ मरउँ भूख-सउँ यहवाँ । मइँ उठि जाव बाप घर तहवाँ ॥  
अउ ओहि कहब कि तुम्हरहि आगे । दइउ बिरोधि पाप किअ (जागे) ॥  
पूत तुम्हार कहावन जोगू । अहउँ न मइँ फिरि (करहु न सोगू) ॥  
अपने घर मजूर जो (देखिअ) । ता-महँ एक सरिस मोहिँ लेखिअ ॥  
यह गुनि मन सो बाप ठिग चला । पइ सो रहेउ दूर दुरबला ॥

दोहा ।

देखि बाप ओहि ता-कर मया कौन्ह अउ धाय ।  
ओहि-सउँ गर लपटाएऊ चूमेउ ओहि (सुख पाय) ॥२॥

चउपाई ।

ओहि सउँ पूत कहेउ पितु (मानिअ) । दइउ बिरोधि पाप (मन आनिअ) ॥  
तुम्हरे सउँह किणउँ बहु घोरा । जोग न पूत कहावन तोरा ॥  
पइ हँकारि दासन्ह-महँ केही । कहेउ बाप पहिरावहु एही ॥  
सब-से नौक जे कापर बनहीं । हाथन्ह मुँदरी पायँन पनहीं ॥  
अउ हम जेवँहिँ करहिँ अनंदा । (हुलसि दरहिँ बिकुरन दुख दंदा) ॥  
बार मोर यह मरि फिरि जिणऊ । नसट होइ फिरि (विधि बस) मिलेऊ ॥  
अस कहि वेइ दौउ हुलसन लागे । (सब दुख भगे सकल सुख जागे) ॥  
अस सुख जग पावइ सब कोई । जस वेइ पाए सब दुख धोई ॥

दोहा ।

ता-कर जेठरा पूत जो अहा खेत बिच (आजु) ।  
आवत घर ठिग जब सुनेउ बाजन नाचन साजु ॥३॥



## चौपाई ।

एक हँकारि सेवकन्ह-माहीं । अपने ठिग पूँछेउ का आहीं ॥  
 सो ओहि कहेउ तुम्हारहि भाई । आणउ तुम्ह पितु नौक जेवाँई ॥  
 पाणउ ताहि नौक अउ सुभरा । (कुसल खेम लखि हुलसेउ हिअरा) ॥  
 सुनि रिसाइ घर जान न चहा । पितु बहराइ मनावइ कहा ॥  
 ऊतर दण्ड बाप-कहँ सोई । प्रतनक बरस जो सेवा जोई ॥  
 अगिआँ एक तुम्हार न टारेउँ । तऊ कबहुँ मेमना ना धारेउँ ॥  
 लेइ जो मौत संग भोगतेउँ भोगा । (सुख पडतेउँ दरि सब दुख रोगा) ॥  
 पइ यह पूत पतुरिआ-गामी । धन उडाइ पूँछेउ तुम्ह सामी ॥

## दोहा ।

सो जइसइ आणउ घरे तइसइ तौवन मौठ ।  
 (रुचि रुचि सउँ) सिम्भवाणऊ (अति परेम सउँ डौठ) ॥४॥

## चउपाई ।

ता-सउँ बाप कहेउ तब बाता । पूत मोरे संग तुम्ह (सुख-दाता) ॥  
 नित-ही अहउ सो जो किछु मोरा । कहउँ (भाउ-सति) सब सो तोरा ॥  
 पइ हुलसब हरखब (ग्रहि बेरा) । हइ पद जो तौर भाई (हिरा) ॥  
 यह हा मरा जिणउ फिरि (भाई) । नसट अहा फिरि मिलेउ सो (आई) ॥  
 वा । {अहा हेराय मिला फिरि (आई)} ॥  
 नसट-पूत कइ कथा सोहाई । मौत ग्रिअरसन अगिआँ पाई ॥  
 भाखा ठैठ जइस हइ गाई । महमद पदुमावति-महँ (भाई) ॥  
 तेहि अनुहारि सुधाकर लिखेऊ । मौत ग्रिअरसन जस किछु सिखेऊ ॥  
 हउँ पँडितन्ह-सन बिनती करजँ । टूट मेरावहु मइ पाँ परजँ ॥

## दोहा ।

उनइस सइ पचपन अहे बिकरम संबत-मान ।  
 फागुन सुदि-छठ सुक लिखेउ राम-रूप धरि ध्यान ॥५॥

[No. I.]

## INDO-ARYAN FAMILY.

MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

IN AWADHĪ VERSE.

## TRANSLITERATION AND TRANSLATION.

*(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, 1899.)*

## CHAŪPĀĪ.

Kēhu purukhabi dui bālaka āhē;  
*A-certain man-to two sons were;*  
 Tinha-mahā chhōṭa bāpa-saū kāhē.  
*Them-among the-younger father-to said.*  
 'Dhana-mahā, bāpa, mōra jō bhāgā;  
 'Property-in, father, my what share;  
 Sō mohī dēhu; (na ṭāria bāgā).'  
*That to-me give; (do-not turn the-reins).'*  
 Taba waha tinahā bāṭi dhana daeū;  
*Then he to-them dividing property gave;*  
 Bahuta na dina bīteu (asa bhaeū).  
*Many not days passed (so it-happened).*  
 Saba kichhu chhōṭa ēka-ṭhā kari-kē;  
*All things the-younger in-one-place making;*  
 Dūra dēsa chali-gā saba hari-kē.  
*Far country-to went-away all taking.*  
 Bitawata dina luchapana-mahā, (bhāi);  
*Passing days debauchery-in, (O brother);*  
 Sō āpana dhana . daeu-udāi.  
*He his-own property squandered.*  
 Jaba sō saba udāi-dhana-daeū;  
*When he all property-squandered;*  
 Taba ohi dēsa kāla bara pareū.  
*Then that country-in famine great fell.*  
 Hoi bhikhāri sō (ghara-ghara jāi;  
*Becoming a-beggar he (from-house-to-house having-gone;*  
 Tāhi dēsa saba jāna-pahā dhāi).  
*That country-of all men-near ran).*  
 Lāgeu rahana ēka ghara-māhī;  
*He-began to-live one(-man-of) house-in;*

Jō apanē khētanha-mahā tāhī  
*Who his-own fields-in him*

## DŌHĀ.

Bhējeu (mana-mahā kari mayā,  
*Sent (mind-in doing pity,)*  
 suara charāwana-kāju;  
*swine feeding-business-(on);*  
 Jehi chhīminha-kē khāta-hē,  
*What husks eating-were,*  
 suara tinahī-saū (āju)  
*the-swine those-very-with (to-day)*

## CHAŪPĀĪ.

Chāheu bharāna pēta sō, (bhāī);  
*Wished to-fill the-belly he, (O brother);*  
 Kehu nahī tāhi dēi kichhu jāī.  
*Any-body not him used-to-give anything going.*  
 Taba ohi chēta bhaeu aū kahaī;  
*Then to-him senses became and he-says;*  
 'Mōre bāpa ghara bahutāī ahaī.  
*'My father-of house-at much is.*  
 Rōṭī bahuta majūra aghāhī;  
*Bread many labourers are-satiated;*  
 Taū tahā bahutāī bachi jāhī.  
*Even-then there much becoming-over-and-above remains.*  
 Au maī maraū bhūkha-saū yahawā;  
*And I die hunger-from here;*  
 Maī uṭhi jāba bāpa ghara tahawā.  
*I arising will-go father house-to there.*  
 Au ohi kahaba ki, "tumharahi āgē;  
*And him will-say that, "thee-even before;*  
 Daiū birōdhi pāpa kia (jāgē).  
*God against sins I-did (knowingly).*  
 Pūta tumhāra kahāwana jōgū  
*Son thy to-be-called worthy*  
 Ahaū na maī phiri (karahu na sōgū).  
*Am not I again (make not sorrow).*  
 Apanē ghara majūra jō dēkhia;  
*Thy-own house-at labourers which you-see;*  
 Tā-mahā ēka sarisa mohī lēkhia."  
*Them-in one like me regard."*

Yaha guni mana so bāpa ḍhiga chālā;  
*This thinking in-his-mind he father near started;*  
 Paī sō raheu dūra durabālā,  
*But he was far-off the-poor-man,*

DŌHĀ.

Dēkhi bāpa ohi tā-kara  
*Seeing father him his*  
 mayā kīnha au dhāya;  
*pity did and running;*  
 Ohi-saũ gara lapaṭāeũ,  
*Him-with neck embraced,*  
 chūmeu ohi (sukha pāya).  
*kissed him (pleasure finding).*

CHAŪPĀĪ.

Ohi-saũ pūta kaheu, 'pitu mānia;  
*Him-to the-son said, 'father believe-me;*  
 Daiũ birōdhi pāpa (mana-ānia).  
*God against (my-)sin (call-to-your-mind).*  
 Tumharē saũha kieũ bahu ghōrā;  
*Thee before I-did very heinous(-sin);*  
 Jōga na pūta kahāwana tōrā.  
*Fit not son to-be-called thy.'*  
 Paī hākāri dāsanha-mahā kēhī;  
*But calling servants-in some-one;*  
 Kaheu bāpa, 'pahirāwahu ēhī  
*Said father, 'put-on this-one*  
 Saba-sē nika je kāpara banahī;  
*Good-than all which cloth are-made;*  
 Hāthanha mūdārī pāyāna panahī.  
*Hands-on ring feet-on shoes.*  
 Aũ hama jēwāhī karahī-anandā;  
*And (let-) us feast (and) make-rejoicing;*  
 (Hulasi darahī bichhurana dukha dandā).  
*(Being-joyous let-us-crush separation-of pain and grief).*  
 Bāra mōra yaha mari phiri-jieũ;  
*Son my this being-dead has-again-come-to-life;*  
 Nasata hōi phiri bidhi-basa mileũ.  
*Lost being again of-God-by-power is-found.'*  
 Asa kahi wei dou hulasana lāgē;  
*So saying they both to-rejoice began;*



(Saba dukha bhagē sakala sukha jāgē.  
*(All pains fled all pleasure awoke.*  
 Asa sukha jaga pāwai saba kōi;  
*So happiness world-in may-get all persons;*  
 Jasa wei pāē saba dukha dhōi).  
*As they got all pain washing-away).*

## DŌHĀ.

Tā-kara jeṭharā pūta jō,  
*His elder son who,*  
 ahā khēta bicha (āju);  
*was fields in (to-day);*  
 Āwata ghara dhiga jaba suneu  
*Coming to-house near when he-heard*  
 bājana nāchana sāju.  
*music dancing preparation.*

## CHAŪPĀĪ.

Ēka hākāri sēwakanha-māhī;  
*One calling servant-among;*  
 Apanē dhiga pūchheu, 'kā āhī.'  
*Him near he-asked, 'what are (these).'*  
 Sō ohi kaheu, 'tumbhārahi bhāi;  
*Then he said, 'thy brother;*  
 Āeu, tumha pitu nika jewāi.  
*Came, thy father well fed-him.*  
 Pāeu tāhi nika au su-bharā;  
*Found him well and healthy;*  
 (Kusala-khēma lakhi hulaseu hiarā).'  
*(Welfare seeing was-pleased the-heart).'*  
 Suni risāi ghara jāna na chāhā;  
*Hearing being-angry to-house to-go not he-wished;*  
 Pitu baharāi manāwai kāhā.  
*Father outside-came appeasing-for said.*  
 Ūtara daeu bāpa-kahā sōi;  
*Answer gave father-to he;*  
 'Etanaka barasa jo sēwā jōi,  
*'So-many years what service(-did), behold,*  
 Agiā ēka tumhāra na tāreū;  
*Order one thy not I-transgressed;*  
 Taū kabahū memanā nā dhāreū.  
*Even-then ever kid not I-got.*

Lei jo mīta sāga bhogateũ bhōgā;  
*Getting which friends with might-have-enjoyed pleasure;*  
 (Sukha paũteũ dari saba dukha-rōgā).  
*(Happiness I-might-have-got crushing-down all pain-and-ill).*  
 Paĩ yaha pūta paturīā-gāmī;  
*But this son harlots-goer-to;*  
 Dhana uḍāi phũkeu tumha, sāmī,  
*Fortune wasted burnt thy, O-master,*

DŌHĀ.

Sō jāisāĩ āeu gharē,  
*That as-even came house-to,*  
 taĩsāĩ tīwana mīṭha;  
*so-even food sweet;*  
 (Ruchi-ruchi-saũ) sijhawāeũ,  
*(With-great-care) got-you-cooked,*  
 (ati-parēma-saũ ḍīṭha).'  
*(extreme-love-with gazing).'*

CHAÜPĀĪ.

Tā-saũ bāpa kaheu taba bātā;  
*Him-to the-father said then words;*  
 'Pūta mōre sāga tumha (sukha-dātā).  
 'Son me with thou (pleasure-giver).  
 Nita-hī ahaũ, so jō-kichhu mōrā;  
*Always are, therefore whatever mine;*  
 Kahaũ (bhāu-sati), saba sō tōrā.  
*I-say (truth-with), all that thine.*  
 Paĩ hulasaba harakhaba (ehi bēra);  
*But to-be-joyful to-be-pleased (this time);*  
 Haĩ pada jō tora bhāĩ hērā.  
*Is proper as thy brother I-saw.*  
 Yaha hā marā jieũ phiri (bhāĩ);  
*This was dead became-alive again (brother);*  
 Nasata ahā phiri mileu, so āĩ.  
*Lost was again is-found, he came.*

or

Ahā herāya milā phiri āĩ.  
*Was lost met-us again coming.'*  
 Nasata pūta-kaĩ kathā sohāĩ;  
*Lost son-of story pleasing;*

Mita Griarasana agiā pāi.  
*Friend Grierson-of orders getting.*  
 Bhākhā thēṭha jāisa haī-gāi  
*Language pure as has-sung*  
 Mahamada Padumāwati-mahā, (bhāi),  
*Muhammad the-Padmāvatī-in, (brother),*  
 Tehī anuhāri Sudhākara likheū;  
*That after Sudhākar wrote;*  
 Mita Griarasana jasa-kichhu sikheū.  
*Friend Grierson as taught-me.*  
 Haū pāditanha-sana binatī karaū;  
*I Paṇḍits-to entreaties make;*  
 Tūṭa merāwahu maī pā-paraū.  
*Omissions add I fall-at-(your)-feet.*

## DŌHĀ.

Unāisa-saī pachapana ahē,  
 1900 55 it-was,  
 Bikarama sambata māna;  
*Vikrama year according-to;*  
 Phāguna sudi chhaṭha suka likheū,  
*Phālguna light-half 6th Friday I-wrote,*  
 Rāma-rūpa dhari-dhyāna.  
*God's-form calling-to-(my)-mind.*

The two following specimens come from the district of Fyzabad, and are in the language exemplified by the preceding grammatical sketch. The version of the Parable of the Prodigal Son comes from Central Fyzabad, and the folktale from the west of the district. It should be noted that as we go west, the sense of gender is more developed. There are few instances of the use of the feminine gender of adjectives in the parable, while in the folktale there are several. The postposition of the genitive is *kar* or *ke*, with an oblique form *kē*. It has a feminine form *kāi*, as in *Chittaur-kāi rānī*, the queen of Chittaur, which has an oblique form *kī*, as in *majūr-kī nāī* like a labourer.

Instances of pronominal adjectives in the feminine are common. Sometimes they end in *i* and sometimes in *ī*. Those in *i* do not shorten the antepenultimate vowel, but those in *ī* do. Examples are, *āpanī ākhi*, their own eyes; *aisī larāī*, such a battle: *hamāri gāti*, my song; *okārī gaṭai mahāī*, on its neck. Possibly the forms in *ī* are oblique.

We may note the two following postpositions, —*kahāī*, the sign of the Accusative-Dative, and *mahāī*, the sign of the Locative, meaning 'in.'

In verbs, we may note the Imperatives, *jāh*, go; *gauteh*, sing; *diheh*, give; also the forms *kīheh*, you made; *jānthīn*, he, honorific, knows; and *dēthīn*, they give.

The dialect of the district of Sultanpur closely agrees with that of Fyzabad, and it is unnecessary to give further examples of it.

[No. 2.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

#### AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

### SPECIMEN I.

एक मनई-के दुइ बेटवे रहिन। ओह-माँ-से लहुरा अपने बाप-से कहिस दादा धन-माँ जवन हमार बखरा लागत-होय तवन हम-का दे-द अउर वै आपन धन उन-का बाँट-दिहिन। अउर ढेर दिन नाहीं बीता कौ लहुरा बेटवा सब धन बटोर-के परदेस चला-गय अउर उहाँ आपन धन कुचाल-माँ लुटाय पड़ाय दिहिस। अउर जब समै गँवाय डारिस ओह देस-माँ बड़ा काल पड़-गा। वै बनाय दलिद्र होय-गा। तब वै ओ-ई देस-के एक भल-मनई के पाछे लाग गै। तब वै ओ-का अपने खेतन-माँ सूअर चरावै-का पठै-दिहिस। अउर ऊ चाहत-रहा कौ जवन फोकलाई सूअर खात-रहिन तवने-से आपन पेट भरौ। अउर केऊ ओ-का नाहीं देत-रहा। तब ओ-का चेत भै कौ हमरे बाप के कितिक मजूर-के खाय-पी के उबर जात-है अउर हम भूखन मरित-है।



हम उठ-कै अपने बाप-के लग जाब अउर उन-से कहव की हे बाप हम दइउ के अउर तोहरे आगे अपराध किहिन अउर हम प्रकरे लायक नाहीँ की अब तोहार बेटवा कहाई। अब हम-का अपने मजूर की नाईँ जान। तब व उठ-कै अपने बाप के लगे गै। मुला जब वै लामेन रहिन तबै ओ-कर बाप ओ-का देखिस अउर दया लाग अउर धाय-के आपन गटई-माँ छपटाय लिहिस अउर चूम लिहिस। अउर बेटवा बाबू-से कहिस की हे दादा हम दइउ के आगे अउर तोहरे हजूर अपराध किहिन अउर अब हम प्रकरे लायक नाहीँ बाटी की तोहार बेटवा कहाई। मुला बाप अपने चकरन-से कहिस की भल नौक कपड़ा लै आवा अउर ओ-का पहिराय दिया ओ-के हाथ-माँ मुनरी अउर गोड़े-माँ पनही पहिराय दिया। अउर हम सब जने खाँय अउर खुसी करी। प्रहि बरे की ई हमार बेटवा मरा रहा अउर फुनि जी ग। ऊ हेरान रहा अउर मिल ग। अउर उन्हन खुसी करै लागे ॥

ओई जून ओ-कर जेठ बेटवा खेते-माँ रहा। अउर जब ऊ आय अउर घर नगचाय गै नाचव गाउव मुनि परा। अपने चकरन-माँ-से प्रकठे-काँ बोलाय-के पूछिस की ई काव आटे। वै ओ-से कहिस की तोहार भाई आय-बाटे अउर तोहार बाप नेवता किहिस प्रकरे बरे की ऊ कुसल-छिम-से आय। अउर ऊ रिसिहा होय गा। भीतर जावै न करै। प्रहि बरे ओ-कर बाप बाहर आय अउर ओ-का मनाइस। अउर ऊ अपने बाप-का जवाब दिहिस की देखा की बरसन-से हम तोहार सेवा किहेन कहियो तोहार कहा टारेन नाहीँ अउर तेह-पर तूँ कहियो हम-का प्रकठे छेगड़ी-के बच्चे न दिहा की हम अपने संधिन-के साथे खुसी मनाई। मुला जइसे तोहार ई बेटवा आय जे तोहार धन पतुरियन के साथे लील गै ओ-कर नेवता किहा। तब ऊ ओ-से कहिस की बेटा तूँ हमरे संग हमेसा बाट। जवन कुछ हमार आय तवन तोहरै आय। मुला हम पंच-का खुसी होवै चाही काहे-से ई तोहार भाई मरा रहिन और फुनि जी उठेन अउर हेरान रहा अउर मिल गय ॥

[No. 2.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION, 1898.

Ēk manai-ke dui beṭwē rahin. Oh-mā-sē lahurā ap'nē  
*One man-of two sons were. Them-in-from the-younger his-own*  
 bāp-sē kahis, 'dādā, dhan-mā jawan hamār bakh'ra lāgat-hōy tawan  
*father-to said, 'father, property-in which my share may-be that*  
 ham-kā dai-dā. Aūr wai āpan dhan un-kā bāṭ-dihin. Aūr  
*me-to give. And he his-own property them-to dividing-gave. And*  
 dhēr din nāhī bitā kī lahurā beṭwā sab dhan baṭōr-ke  
*many days not passed that the-younger son all property collecting*  
 par'dēs chalā-gay, aūr uhā āpan dhan kuchāl-mā  
*foreign-land-to went-away, and there his-own fortune evil-conduct-in*  
 luṭāy-parāy-dihis. Aūr jab sammai gāwāy-dāris oh dēs-mā barā  
*squandered. And when all he-had-wasted that country-in great*  
 kāl par-gā. Wai banāy dalidra hoy-gā. Tab wai ōī dēs-ke  
*famine fell. He totally poor became. Then he that-very country-of*  
 ēk bhal-manai-kē pāchhē lāg-gai. Tab wai  
*one gentleman-of behind became-attached (i.e., became his servant). Then he*  
 ō-kā ap'nē khētān-mā sūar charāwāi-kā paṭhai-dihis. Aūr ū chāhat-rahā  
*him his-own fields-in swine feeding-for sent-away. And he wished*  
 kī, 'jawan phok'lāi sūar khāt-rahin taw'nē-sē āpan pēṭ  
*that, 'what husks the-swine used-to-eat those-very-with my-own belly*  
 bhari: ' aūr kēū ō-kā nāhī dēt-rahā. Tab ō-kā  
*I-may-fill: ' and any-body him-to not used-to-give (anything). Then him-to*  
 chēt bhai kī, 'ham'rē bāp-kē kitik majūr-kē khāy-  
*senses became that, 'my father-of how-many day-labourers-of after-eating-*  
 pī-ke ubar-jāt-hai aūr ham bhūkhan marit-hai. Ham uṭh-kāi  
*and-drinking (food)-is-saved and I by-hunger am-dying. I arising*  
 ap'nē bāp-kē lag jāb aūr un-sē kahab kī, "hē bāp, ham  
*my-own father-of near will-go and him-to will-say that, "O father, I*  
 Daū-kē aūr toh'rē āgē ap'rādh kihin, aūr ham ek'rē lāyak nāhī  
*God-of and thee before sin did, and I this-for fit not-am*

kī ab tohār beṭ<sup>a</sup>wā kahāi; ab, ham-kā ap<sup>nē</sup> majūr-kī  
*that now thy son I-may-be-called; now, me thy-own day-labourers-of*  
 nāī jān.”” Tab wai uṭh-kāī ap<sup>nē</sup> bāp-kē lagē gai. Mulā,  
*like consider.”” Then he having-arisen his-own father-of near went. But,*  
 jab wai lāmen rahin tabai ō-kar bāp ō-kā dēkhis aūr dayā  
*when he far-off was then-even his father him saw and pity*  
 lāg aūr dhāy-ke āpan gatai-mā chhap<sup>a</sup>tāy-lihis aūr chūm lihis.  
*seized(-him) and running his-own neck-in enfolded(-him) and kisses took.*  
 Aūr beṭ<sup>a</sup>wā bābū-sē kahis kī, ‘hē dādā, ham Daū-kē āgē aūr  
*And the-son the-father-to said that, ‘O father, I God-of before and*  
 toh<sup>rē</sup> hajūrē ap<sup>rā</sup>dh kihin aūr ab ham ek<sup>rē</sup> lāyak nāhī bāṭī  
*thy presence-in sin did and now I this-for fit not am*  
 kī tohār beṭ<sup>a</sup>wā kahāi.’ Mulā bāp ap<sup>nē</sup> chak<sup>a</sup>ran-sē  
*that thy son I-may-be-called.’ But the-father his-own servants-to*  
 kahis kī, ‘bhal nīk kap<sup>rā</sup> lai-āwā, aūr ō-kā pahirāy-diyā; ō-kē  
*said that, ‘very good clothes bring, and him putting-on give; his*  
 hāth-mā mun<sup>rī</sup>, aūr gōrē-mā pan<sup>hi</sup> pahirāy-diyā; aūr ham sab janē  
*hand-on ring, and feet-on shoes putting-on give; and (let-)us all men*  
 khāy aūr khusī karī; ehi-barē kī ī hamār beṭ<sup>a</sup>wā marā rahā,  
*eat and merriment make; this-for that this my son dead was,*  
 aūr phuni jī ga; ū herān rahā, aūr mil ga.’ Aūr unhan  
*and again alive went; he lost was, and found went.’ And they*  
 khusī karāī lāgē.  
*merriment to-make began.*

Ōī jūn ō-kar jēṭh beṭ<sup>a</sup>wā khētē-mā rahā. Aūr jab ū  
*At-that-very time his elder son the-field-in was. And when he*  
 āy aūr ghar nag<sup>a</sup>chāy-gai nāchab gāub suni-parā. Ap<sup>nē</sup> chak<sup>a</sup>ran-  
*came and house approached dancing singing were-heard. His-own servants-*  
 mā-sē ek-ṭhē-kā bolāy-ke pūchhis kī, ‘ī kāw ātai?’ Wai ō-sē  
*in-from one having-called he-asked that, ‘this what is?’ He him-to*  
 kahis kī, ‘tohār bhāī āy-bāṭē, aūr tohār bāp new<sup>tā</sup> kihis ek<sup>rē</sup>  
*said that, ‘thy brother is-come, and thy father feast did this*  
 barē kī ū kusal-chhēm-sē āy.’ Aūr ū risihā hoy-gā. Bhītar jābāī na  
*for that he safety-with came.’ And he angry became. Inside going not*  
 karai. Ehi barē ō-kar bāp bāhar āy aūr ō-kā manāis. Aūr ū  
*did. This for his father outside came and him appeased. And he*  
 ap<sup>nē</sup> bāp-kā jawāb dihis kī, ‘dēkhā, kī bar<sup>a</sup>san-sē ham tohār  
*his-own father-to answer gave that, ‘see, that years-from I thy*  
 sēwā kihen, kahiyo tohār kahā ṭāren nāhī; aūr tēhū-par  
*service did, ever-even thy saying I-put-away not; and that-even-on*  
 tū kahiyo ham-kā ek-ṭhē chheg<sup>a</sup>rī-ke bachchō na dihā kī ham  
*thou ever-even me-to one-even goat-of young-one not gavest that I*

ap<sup>a</sup>nē saṅghin-kē sāthē khusī manāī. Mulā, jaisē tohār ī  
*my-own friends-of with merriment might-celebrate. But, as thy this*  
 bet<sup>a</sup>wā āy, jē tohār dhan paturian-kē sāthē lil-gai, ō-kar new<sup>a</sup>tā  
*son came, who thy fortune harlots-of with devoured, his feast*  
 kibā.' Tab ū ō-sē kahis kī, 'bēṭā, tū ham<sup>a</sup>rē saṅg hamēsā  
*thou-madest.' Then he him-to said that, 'son, thou me with always*  
 bāt; jawan kuchh hamār āy tawan toh<sup>a</sup>rai āy; mulā, ham pañch-kā  
*art; whatever thing mine is that thine-even is; but, we people*  
 khusī hōwāī chāhī kāhē-sē ī tohār bhāī marā rahin, aūr  
*happy to-be is-proper because this thy brother dead was, and*  
 phuni jī uṭhen; aūr herān rahā aūr mil gay.'  
*again having-lived arose; and lost was and found went.'*



[No. 3.]

## INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

## SPECIMEN II.

अब हम एक किहिनीं कहत-अहो। तौनीं-कहै सब केज आपन आपन कान धै धै सुनत-जाह। अकब्वर साह बौरवल फ़ैजी औ सक्मिनि लाव लसिकार साथे लै-कै सिकार खेलै बरे चलिन। सिकार उकार तौ कुकु मिलवै न कोन्ह। जेठ-के महोना-महै घामे-के मारे एक-ठीं बड़ा-कै बरगदे-के तरे सब केज कहाँ-लागिन। तौ बास्साह कहिन, कि, फ़ैजी कुकु गौतेह। तौ फ़ैजी एस नौक कै गाइन कि बन-भरे-कर सौजा, जैसे, हन्ना, खरहा, सिआर उआर, सब आपनि आपनि आँखि मूँदि मूँदि धियान धै-कै सुनै लागिन कि बनाइ सुधि बुधि बिसरि गै। तौ एक-ठीं हन्ना जौन फ़ैजी-के लगे आपन मुँह किहौं ठाढ़ रहै, ओकरी गटई-महै वै आपनि तसबीह डारि-दिहन। तौ-धिक गावै-कर धियान तौ छूटि ग, औ सब बने कर रहवैये आपनि आपनि राह लिहिन ॥

जब अकब्वर आने दिन दरबार कै-कै बैठिन तौ फ़ैजी न आइन, काहे-से कि, आन-का बड़ा जर होइ ग-रहै। बौरवल कहिन कि, ए बास्साह फ़ैजी सनाइ-ग-अहै कि हमरी नाँई आन केउ गवैया नाँहीं अहै तौने-से न आइन। अउ न अइहै। बास्साह कहिन, कि, आन केज गवैया नाँहीं न। बौरवल कहिन, कहा तौ हम बिरजू बावरा-कहै बोलाइ लै आई। कहिन, जा, बोलाइ लै आवह। तौ बौरवल बिरजू बावरा-कहै लै-आइन। फ़ुनि लागिन बिरजू बावरे गावै। तउ सब बने-कर सौजा गौति सुनि-कै दरबार-महै आइ, वैसै पहिले-की नाँई सुनै लागिन। तौ ऊ हरिनवाँ जौने-की गटैया-माँ तसबिहिया परी-रहै ठाढ़ रहै। बौरवल तसबिहिया निकारि-कै फ़ैजी-के आगे फ़ैकि-दिहिन। बिरजू बावरा कहिन, कि, हमार बखान काहे-क किहेह, तानसेन हमहूँ-लै नौक गावै जानथिन। तानसेन बोलवावा गै। दोपक गावै लागिन दिया अपुत्रै बरिगै। अउ तानसेन-उँ जरि-कै मरिगै। भूल

पहिले तानसेन कहै-रहिन कि जौ हम मरि जाई तौ हमारि लोथि चित्तौर-गढ़-कौ खंभके-महै चोराइ-कौ धरवाइ दिहेह । अउ मनई-उ ओह पर सर्वजि दिहेह कि जवने कवनउं जन्तु हमारि देह खाइ न पावै । जब चित्तौर-कौ कमला-रानी अपने मन्सेधू-कौ आरतौ सावन-कौ पंचिमौ-के दिन करत-कौ मलार राग गेहै, तौ हम सुनि-कौ जौ उठब ॥

बास्साह वैसै किहिन । जब रानी गावै लागीं तब तानसेन ताल बजावै लागिन । ताल सुनि-कौ रानी जानि-गई कि हमारि गीति तानसेन सुनि-लिहिन । तौ-धिक-भर-माँ तानसेन भागिन औ बास्साह-के लगे चला आइन । बास्साह कहिन कि कमला-कौ गीति सुनै-क चाही । चित्तौर गढ़-पर चढ़ाई किहिन औ एसि लड़ाई भै कि ब्राह्मण क्षत्री-कर साढ़े चौहत्तरि मन जनेप-क ढेर होइ-ग-हे । उहै ७४॥-क अंक मनई चिट्ठिन-के उप्पर लिखि देखिन कौ-कि जवने-से केऊ केहू-कौ चिट्ठी न खोलै ॥

जब चित्तौर कर राजा जूझि-गै औ ओन-कौ फौद हारि-गइ तब बास्साह कमला-देवी-कहै कैदि कौ-कौ पालकौ-पर चढ़ाइ, अपने सहरहि लयाइन औ हुकुम दिहिन कि बिहान भिनसारे दरवार-महै कमला-देवी-कौ गीति सुनै-क होए । रानी एक तान पूरा लै-कौ जौ औ राग घौंची तौ ओन-कर जिव खोपड़ाई फोरि-कौ बैकुंठहि चला गा । औ सब सुनवैथै आपन आपन मंह बाइ-कौ ठावहि रहि-गै ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN-HINDĪ.

AWADHĪ DIALECT.

(DISTRICT FYZABAD.)

## SPECIMEN II.

Ab ham ēk kihinī kahat-ahī. Taunī-kahaī sab-kēū āpan āpan  
*Now I one story am-saying. That-to all-(men) your-own your-own*  
 kān-dhāī-dhāī sunat-jāh. Akabbar sāh, Bīrbal, Phaijī, au sammini  
*ears-applying listen. Akbar the-emperor, Bīrbal, Faizī, and all*  
 lāw-lasikar sāthē lāī-kāī, sikār-khēlāī-barē chalin. Sikār-ukār,  
*followers (and)-troops with having-taken, hunting-for started. Game-etc.,*  
 tau, kuchhu mil<sup>a</sup>bāī-na-kīnh. Jēth-kē mahinā-mahaī ghāmē-kē mārē  
*indeed, anything was-not-found. Jēth-of month-in heat-of on-account*  
 ek-thī barākāī bar<sup>a</sup>gadē-kē tarē sab keū chhahāī lāgin. Tau,  
*one-place-in a-big banyan-tree-of under all people shade-(shelter) took. Then*  
 Bāssāh kahin, ki, 'Phaijī, kuchhu gauteh.' Tau Phaijī ēs nik-kāī gāin  
*the-emperor said, that, 'Faizī, something sing.' Then Faizī so well sang*  
 ki ban-bharē-kar sauajā, jaisē hannā, khar<sup>a</sup>hā, siār-uār, sab āpani  
*that the-forest-whole-of animals, such-as deer, hares, jackals-etc., all their-own*  
 āpani ākhi mūdi-mūdi dhiyān-dhāī-kāī sunāī lāgin, ki banāī  
*their-own eyes closing attention-giving to-hear began, so-that entirely*  
 sudhi-budhi bisari-gai. Tau ek-thī hannā, jaun Phaijī-kē lagē āpan mūh  
*consciousness lost-was. Then one deer, which Faizī-of near its-own face*  
 kihī thār<sup>h</sup> rahai, ok<sup>a</sup>rī gataī-mahaī wai āpani tas<sup>a</sup>bīh dāri-dihin. Tau-  
*putting standing was, its neck-about he his-own rosary threw. In-*  
 dhik gāwāī-kar dhiyān, tau, chhūṭi-ga, au sab banē-kar  
*the-meantime singing-of attention, indeed, lost-was, and all forest-of*  
 rah<sup>a</sup>waiyai āpani āpani rāh lihin.  
*inhabitants their-own their-own way took.*

Jab Akabbar ānē din dar<sup>a</sup>bār kāī-kāī baiṭhin, tau Phaijī na āin,  
*When Akbar another day court in sat, then Faizī not came,*  
 kāhē-sē ki on-ka barā jar hōi-ga-rahai. Bīrbal kahin ki, 'ē Bāssāh,  
*because that him-to great fever had-become. Bīrbal said that, 'O emperor,*  
 Phaijī sanāi-ga-ahaī, ki, "ham<sup>a</sup>rī nāī ān keū gawaiyā nāhī ahai,"  
*Faizī has-become-proud, that, "me like other any singer not is,"*  
 taunē-sē na āin. Aū na aīhaī.' Bāssāh kahin ki, 'ān  
*therefore not he-came. And not he-will-come.' The-emperor said that, 'another*

kēu gawayiā nāhī na ?' Birbal kahin, 'Kahā tau ham Birjū Bāw'rā-  
*any singer not not ?' Birbal said, '(If-you-)say then I Birjū Bāw'rā-*  
 kahañ bolāi lāi-āi.' Kahin, 'jā, bolāi lāi-āwah.' Tau Birbal  
*to calling bring.' Said(-the-emperor), 'go, calling bring.' Then Birbal*  
 Birjū Bāw'rā-kahañ lāi-āin. Phuni lāgin Birjū Bāw'rē gāwāi. Tau sab  
*Birjū Bāw'rā brought. Again began Birjū Bāw'rā to-sing. Then all*  
 banē-kar sauja giti suni-kāi darbār-mahañ ai, waisai  
*the-forest-of animals the-song having-heard the-court-into coming, in-the-same-way*  
 pahilē-kī nāi sunāi lāgin. Tau ū harinawā jaunē-kī gaṭaiyā-mā  
*before-of like to-hear began. Then that deer which-of neck-around*  
 tas'bihyā parī-rahai, thārḥ-rahai. Birbal tas'bihyā nikāri-kāi Phaijī-kē āgē  
*the-rosary thrown-was, standing-was. Birbal the-rosary taking-off Faizī-of before*  
 phēki-dihin. Birjū Bāw'rā kahin ki, 'hamār bakhān kāhē-ka kihē ?  
*threw-away. Birjū Bāw'rā said that, 'my praise what-for did-you-make ?*  
 Tān-sēn ham-hū-lāi nik gāwāi jān'thin.' Tān-sēn bol'wāwā-gāi. Dīpak  
*Tān-sēn me-even-than better to-sing knows.' Tān-sēn called-in-was. Dīpak*  
 gāwāi lāgin. Diyā apuai bari-gai, aū Tān-sēn-ū jari-kāi  
*to-sing he-began. The-lamp by-itself was-lighted, and Tān-sēn-also being-burnt*  
 mari-gai. Mūl pahilē Tān-sēn kahē-rahin ki, 'jau ham mari-jāi, tau  
*died. But beforehand Tān-sēn said-had that, 'if I die, then*  
 hamāri lōthi Chittaur-gaṛh-kī khandh'kē-mahañ chorāi-kāi dhar'wāi-diheh,  
*my corpse Chittaur-fort-of moat-in secretly cause-to-be-put,*  
 aū manai-u oh-par sawāji-diheh, ki jaw'nē-kaw'na-ū jantu hamāri dēh  
*and men-too it-on put-as-guards, so-that any beast my body*  
 khāi na pāwai. Jab Chittaur-kāi Kam'lā-Rānī ap'nē mansēdhū-kāi  
*eat not may-be able. When Chittaur-of Kam'lā-Rānī her-own husband-of*  
 ārti Sāwan-kī pāchimi-kē din karat-kāi, Malār-rāg gaihañ, tau  
*lamp-lustration Sāwan-of 5th day-of day doing-for, Malār-Rāg will-sing, then*  
 ham suni-kāi ji uṭhab.'  
*I hearing alive will-arise.'*

Bāssāh waisai kihin. Jab Rānī gāwāi lāgī, tab Tān-sēn  
*The-emperor the-same did. When the-Queen to-sing began, then Tān-sēn*  
 tāl-bajāwāi lāgin. Tāl suni-kāi rānī jāni-gāi ki, 'hamāri  
*time-to-beat began. The-beating-of-time hearing the-Queen knew that, 'my*  
 giti Tān-sēn suni-lihin.' Tau dhik-bhar-mā Tān-sēn bhāgin au bāssāh-kē  
*song Tān-sēn heard-has.' In-the-meantime Tān-sēn ran-away and the-emperor-of*  
 lagē chalā-āin. Bāssāh kahin ki, 'Kam'lā-kāi giti sunāi-ka  
*near came. The-emperor said that, 'Kamlā-of songs hearing-for*  
 chāhī.' Chittaur-gaṛh-par chaṛhāi kihin, au ēsi larāi bhai  
*is-necessary.' Chittaur-fort-on attack he-made, and such fight took-place*  
 ki Brāh'maṇ kshatri-kar sāphē-chauhattari man janēe-ka dhēr  
*that Brāhman kshatriyas-of half-and-seventy-four maunds sacred-threads-of heap*



hōi-ga-hai. Uhai sārḥē-chauhattari-ka aṅk manai chitṭhin-kē uppar  
 became. The-same half-and-seventy-four-of number men letters-of upon  
 likhi-dēthin kāl-ki jaw'nē-sē kēū kēhū-kāl chitṭhī na khōlāī.  
 write in-order-that which-by anybody anybody's letter not may-open.  
 Jab Chittaur-kar Rājā jūjhi-gai au on-kāl phaud hāri-gai, tab  
 When Chittaur-of king was-slain and his army was-defeated, then  
 Bāssāh Kam'lā-Dēvi-kahāī kaidi-kāl-kāl pāl'kī-par charḥāī  
 the-emperor Kamlā-dēvi impriscned-having-made a-palankeen-on causing-to-mount  
 ap'nē sah'rahi layāin, au hukum dihin ki bihān bhin'sārē  
 his-own city-to brought-her, and order gave that to-morrow in-the-morning  
 dar'bār-mahāī Kam'lā-Dēvi-kāl giti sunāl-ka hōē. Rānī ēk tān-pūrā  
 court-in Kamlā-dēvi-of song to-be-heard is. The-Queen one a-lute  
 lāl-kāl jau Śrī Rāg ghīchī, tau on-kar jiu khop'rāī phōri-kāl  
 taking as Śrī Rāg she-drew, then her soul (her-)skull bursting  
 baikunṭh-hi chalā-gā, au sab sun'waiyai āpan-āpan mūh bāi-kāl  
 heaven-to went-away, and all hearers their-own mouth wide-opening  
 thāw'hī rahi-gai.  
 in-their-places remained.

### FREE TRANSLATION OF THE FOREGOING.

Now I am going to tell you a story, and everyone must pay attention with all his ears. Once on a day the Emperor Akbar went out hunting with Bīrbal, Faiṣī, and all the rest of his retinue. They found nothing to chase, and as it was the hot month of Jēṭh, they rested under the shade of a large banyan tree. As they rested there, the Emperor commanded Faiṣī to sing something, and he sung so sweetly that all the wild beasts of the forests,—the deer, the hares, the jackals and so forth—came to listen, and stood before him, with their eyes closed in ecstasy, and utterly devoid of consciousness. One deer stood with its face close up to Faiṣī, and he took off his rosary and threw it round her neck. The action broke the charm, and the animals each took their own way to the forest.

When Akbar sat next day in court Faiṣī was absent owing to a severe attack of fever; but Bīrbal said, 'Your Majesty, Faiṣī has become inflated with pride, and thinks that no one can sing like him. Hence he has not come to court, and will not come again.' Said the Emperor, 'but is there no other singer?' Replied Bīrbal, 'if Your Majesty gives the order, I can fetch Bīrjū Baurā.' 'Let him be summoned.' So Bīrbal fetched Bīrjū Baurā, and he began to sing. Then all the beasts of the forests came into the court, when they heard his song, and began to listen as before. Amongst them stood the deer on whose neck Faiṣī had thrown his rosary, and Bīrbal took it off her neck, and cast it before him. But Bīrjū said, 'why are you praising me? Tān-sēn can sing better than even I.' So the Emperor summoned Tān-sēn, and he began to sing the Melody of Illumination.<sup>1</sup> He sang with such fire that all the lamps in the

<sup>1</sup> The *dīpak*, or Illuminator, is the name of a *rāg*, or melody, which is sung at eventide. It is believed that if it is properly sung, the lamps in the room will light themselves. Here, not only was the song followed by its proper effect, but Tān-sēn himself took fire, and was burnt to death.

room lit themselves, and he himself burst into flames and fell down dead. He had, however, warned them beforehand that, should he die, they should lay his corpse secretly in the moat of the fort of Chittaur, and set men to guard it to prevent its being devoured by wild beasts. Then, when Queen Kamlā of Chittaur should lustrate<sup>1</sup> her husband with lamps on the fifth of the month of Sāwan, and should sing the Melody of Mallār, he would come to life.

The Emperor carried out these instructions, and, when the queen began to sing, Tān-sēn came to life, and clapped his hands in time to the music. When she heard him beating time, she knew that Tān-sēn had heard her singing. In the meantime he rose up, and fled to the Emperor, who declared that he must hear Queen Kamlā sing. He marched forth and attacked Chittaur, and such a terrible battle ensued that of the brahmanical threads of Brāhmaṇs and Kshattriyas alone, they collected seventy-four and a half maunds.<sup>2</sup> This very number, 74½, people still write at the head of a letter to prevent anybody opening it.

When the Rājā of Chittaur fell in the battle, and his army was defeated, the Emperor took Queen Kamlā prisoner, and had her carried in a litter to his own city. There he gave the order, that her song would be heard on the following morning in full court. Next morning she appeared, and, taking her lute, raised her voice to the Melody of Prosperity.<sup>3</sup> As she did so, her soul burst its way through her skull, and went to heaven, while all her audience remained seated where they were, with their mouths open in astonishment.

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Crossing the river Gogra from Fyzabad, we find the Districts of Gonda and Bahraich. The language of these two districts is also Awadhī, and closely resembles that of Fyzabad. It will be sufficient to give one specimen,—a version of the Parable of the Prodigal Son as received from Gonda. In the vernacular character the version is printed in facsimile, in order to illustrate the handwriting,—a sort of mixture of Dēva-nāgarī and Kaithī,—current in the District amongst the educated classes.

The following peculiarities of the dialect may be noticed. The termination *an*, which we so often meet in the eastern districts of the North-Western Provinces as a sign of the Instrumental, as in *bhūkhan*, by hunger, is here used as a termination of the oblique form, as in the phrase *mārē bhūkhan-kē*, by hunger. Another termination of the oblique is *ē*, as in *khētē-mā*, in the field; *et'nā dinē-sē*, from so many days. The direct masculine termination of the Genitive is sometimes *kāi*, as in *Par<sup>m</sup>ēśwar-kāi*, of God; *wa-kāi bāp*, his father.

<sup>1</sup> The *Ārti* is a ceremony of waving in a circle before the image of a god a platter containing a five-wicked burning lamp, flour, and incense. Women also do homage to their husbands in the same way. So also the ceremony is performed before a bridegroom, on his arrival at the house of the bride. Tān-sēn died in the month of Jēṭh, which is in the height of the hot season. Sāwan is two months later, in the middle of the rainy season. The fifth of Sāwan is the date of the festival of the *Nāgas*, or snake-gods. On this festival, which is a women's one, wives perform *ārti* before their husbands, and sing at the same time. The *mallār* is one of the six principal *rāgs*, or modes in Hindū music. It is sung in the rainy season, and is said to be very plaintive.

<sup>2</sup> An account of Akbar's siege of Chittaur will be found in Chapter X of the Annals of Mēwār in Tod's *Rajasthan*. 'To eternize the memory of this disaster, the numerals 74½ are *tilak* or accursed. Marked on the banker's letter in Rājasthān, it is the strongest of seals, for "the sin of the slaughter of Chittaur" is thereby involved on all who violate a letter under the safeguard of this mysterious number.'

<sup>3</sup> The *śrī-rāg*, or Melody of Prosperity, is another of the six principal *rāgs*, or modes, in Hindū music.

For the third personal pronoun, we should note the forms *wa-kā*, to him; *wa-kāĩ*, his; and the nominative plural *wai*, used as a respectful singular. The oblique form of the genitive is used as a kind of general oblique base, an idiom borrowed from the neighbouring Western Bhojpuri. Thus *wa-k<sup>erē</sup>* is used to mean both 'to him,' and 'him.'

Amongst verbal forms, note *lāg*, he began; *kīhāĩ-hai*, I have done; and *kīn*, for *kīnh*, I did. Note also the typical Awadhī past tense ending in *ān*, of a verb whose root ends in *ā*, which we meet in the word *nag<sup>chān</sup>*, he approached.

[No. 4.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

मरु मने के डूँ पेला रे उंन मां से छोटा वेला  
 मपने बाप से कहिस कि रे बाप हम कां मरुन  
 वला पुंजै मरुन बांछि देल गौं छ मपन पूंजी  
 छ का बांछि दितिस - कुछ दिन के पाछे छोटा  
 वेला सब लै है के परदेस चला गा आवत मांसव  
 जाजाति बेकाकामां उड़ा दितिस - जब सब  
 फूक चुका तौ बरि देस मां बड़ा हुआ पा-तव तौ  
 मरुन मँ लागे - तब छ बरि देस के एक मरुई के लागे  
 छ का सुन्नि चालू के व्यापार जेते मां पठस-  
 उन्नापन पेट कला बूझा से मरुन सुन्नि व्यापार  
 बहुत पुरा से गति लेता - मुला बूझै के नारी छो गता  
 जब नको सुचि मै तव कहै लाग कि हमने बाप के वरुत  
 नोकातन कां व्यापार कां मिलान है वरुत वरुत जात है <sup>H 2</sup>

माँ में माँ मुख के मारा हों - लावो में उठौं मग।  
 मापने वाप के लागे चलो - नौ बिसे कहौं कि ते वाप  
 में प्रमेश्वर के नौ तोड़ा गुनहारा हों - नौ तोड़ा  
 वेष्टा नातुनौ के लाउक नतीं हौ - मोकां मापने  
 चक्राण माँ के लोप - उ उठा मग मापने वाप के लागे  
 माप। मुल जब उवात दूगिराव के वाप वका  
 देखि लातीस - तो नुकरे देखि दूगिराव माप  
 दौगि केगई पकानि के चुमी लातिस - तब वेष्टा  
 बोलाकि ते वाप में धामेश्वर के लागे मग तो ते  
 लागे पाप किहौं ते - मग तोड़ा दूगिराव कहौं  
 लाउक नतीं न - तब वाप मापने चक्राण से कहिस  
 कि सय से नौक कापना लावो - नौ प्रकां पतिगवो मग  
 उका मुंछी पतिगवो नौ गोले माँ पनही पतिगवो  
 नौ माप सय के उवादीद नौ प्यसा मगई  
 काते से कि तंमा इवेष्टा मगिरा १५ फिर से



मीला है- होश्या १५ है फिर मिला है-और नैसव-  
पुत्र मन्त्रों वागे-

आ वेष्टा येते मा १५-जब ठीक आया और ५  
पुत्र गगयान तो बाच रंग सुनि पा-५५ नोकादा  
आ गोदा १५ के त्वाव दुष्टि-५ वासस कि तोदा  
गोदा आया है तत्तन गोदा वाप ठीक कि हि स है  
कि नै येन कशव से आयेगे-ई सुनि के ५ वरत गुप्त  
दा नै-और वप १५ मा गगा-तौ वकै वाप आया  
और चित्त कि हि स-५ जवाव कि हि स  
कि प्रतन दिने से तम गोदा काम आज अगि है  
और नवतु गोदा के के सेवा-दूसरे वा १५  
गली कीन मुदा १५ तम नै नवतु ५५ धेगा  
नै वचौ गद्य तौ कि नवतु संविने मां सौप  
अगि मुदा जब गोदा ५ वेष्टा आया जे

समुल-वै जजाति वैद्विनि मां वीचवार  
 सनो पु नवना कतेउं तो वाप कहिस कि  
 ते वेय पुएनि हमिसा हमीन साथे ॥१॥ लो  
 नो नयन कुछ हमी ते नयन तो लो लो  
 ईचाल ॥१॥ कि हम सब पुरा भभाई काते से  
 कि मोहाना चाइ भरा ॥१॥ फिर जी-जा है  
 नो ॥१॥ ॥१॥ फिर मिला है-

[No. 4.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT GONDA.)

## TRANSLITERATION AND TRANSLATION.

Ēk	janē-kē	dui	bet <sup>a</sup> wā	rahē.	Un-mā-sē	chhot <sup>a</sup> kā	bet <sup>a</sup> wā
One	man-of	two	sons	were.	Them-in-from	the-younger	son
ap <sup>a</sup> nē	bāp-sē	kahis	ki,	'hē	bāp,	ham-kā	jawan bakh <sup>a</sup> rā
his-own	father-to	said	that,	'O	father,	me-to	what share
pahūchai,	tawan	bāṭi	dēw.'	Tau	ū	āpan	pūji un-kā
may-reach,	that	having-divided	give.'	Then	he	his-own	property him-to
bāṭi	dihis.	Kuchh	din-kē	pāchhē	chhot <sup>a</sup> kā	bet <sup>a</sup> wā	sab
having-divided	gave.	Some	days-of	after	the-younger	son	all
lai-dai-ke	par <sup>a</sup> dēs	chalā-gā	au	huā	sab	jajāti	
having-taken-et-cetera	(to-)a-foreign-land	went-away	and	there	all	fortune	
bēkār	kār-mā	urāi-dihis.	Jab	sab	phūk-chukā	tau	
bad	deeds-in	squandered.	When	all	he-had-burnt (i.e., squandered)	then	
wahi	dēs-mā	barā	jhūrā	parā.	Tab	tau	bhūkhan marāi
that	country-in	great	dryness	fell.	Then	indeed	from-hunger to-die
lagē.	Tab	ū	wahi	dēs-kē	ēk	manai-kē	lagē gā. Ū wa-kā
he-began.	Then	he	that	country-of	one	man-of	near went. He him
sūari	charāwāi-kē	khātir	khētē-mā	paṭhaīs.	Ū	āpan	pēt
swine	feeding	for	fields-in	sent.	He	his-own	belly
kanā <sup>1</sup>	bhūsi-sē	jawan	sūari	khāt-rahē	bahut	khusi-sē	
the-particles-of-grain	chaff-with	which	swine	used-to-eat	much	pleasure-with	
bhari-lēt,	mulā	wahau	kēu	nāhī	dēt-rahā.	Jab	wak <sup>a</sup> rē
would-have-filled,	but	that-too	any-one	not	used-to-give.	When	to-him
sudhi	bhai	tab	kahāi	lagā	ki,	'ham <sup>a</sup> rē	bāp-kē
senses	became	then	to-say	he-began	that,	'my	father-of
nokar <sup>a</sup> han-kā	khayē-kā	milat-hai,	baruk	bachī	jāt-hai,	au	maī
servants-to	food-to-eat	is-given,	and-also	saved-(food)	is,	and	I
mārē	bhūkhan-kē	marat-haū.	Lāō,	maī	uṭhaū	awar	ap <sup>a</sup> nē
owing-to	hunger	am-dying.	Come,	I	may-arise	and	my-own
bāp-kē	lagē	chalaū	aur	un-sē	kahaū	ki,	'hē
father-of	near	may-go	and	him-to	say	that,	'O
						father,	I

<sup>1</sup> When rice is pounded, husks as well as small particles of rice are separated from the sound grains. These particles of rice are called 'kanā' and are used for the food of the animals.

Pramés-war-kāi au tohār gunah-gār haũ, au tohār beṭwā kahwāwāi-kē  
*God-of and thy sinner am, and thy son to-be-called*  
 layak nahĩ haũ. Mō-kā apnē chakran-mā kāi lēw.” Ū uṭhā  
*fit not I-am. Me thine-own servants-in having-made take.” He arose*  
 au apnē bāp-kē lagē āwā. Mul jab ū bahut dūri rahā wa-kāi  
*and his-own father-to near came. But when he much distant was his*  
 bāp wa-kā dēkhi-lihis. Tau wakrē dēkhi dayā  
*father him happened-to-see. Then him having-seen compassion*  
 lāgi au dauri-ke, gaṭai pakari-ke, chūmi-lihis. Tab  
*having-seized-(him) and having-run, neck having-held, he-kissed-(him). Then*  
 betaunā bolā ki, ‘hē bāp, maĩ Parṁesur-kē āgē au tohrē āgē  
*the-son spoke that, ‘O father, I God-of before and thee before*  
 pāp kihaũ-hai, awar tohār pūt kahāwāi layak nahĩ-na. Tab bāp  
*sin have-done and thy son to-be-called fit not-I-am. Then the-father*  
 apnē chakran-sē kahis ki, ‘sab-sē nik kaprā lāo au ē-kā  
*his-own servants-to said that, ‘all-of good clothes bring and this-one*  
 pahirāo. Au ēk mūdari pahirāo, au gōrē-mā panhĩ pahirāo, aur āo  
*put-on. And one ring put-on, and feet-on shoes put, and come*  
 sab-kēū khāi-pī; au khusī manāi. Kāhē-sē-ki hamār  
*(let)-us-every-one eat-(and)-drink; and joy celebrate. Because-that my*  
 i beṭwā mari gā-rahā, phiri-sē jā-hai; herāy gā-rahā-hai, phir  
*this son dead had-been, again alive-has-become; lost had-been, again*  
 milā hai.’ Aur wai sab khusī manāwāi lāgē.  
*found is.’ And they all joy to-celebrate began.*

Barākā beṭwā khētē-mā rahā. Jab ū āwā aur bakhārī  
*The-elder son the-field-in was. When he came and the-house*  
 nagchān tau nāch-raṅg suni-parā. Ēk nokarhā-kā gohrāy-kē  
*approached then dancing-music became-audible. One servant having-called*  
 hawāl pūchhis. Ū batāis ki, ‘tohār bhāi āwā-hai, tawan tohār bāp  
*account asked. He said that, ‘thy brother has-come, therefore thy father*  
 newtā kihis-hai ki wai khēm-kušal-sē āe-gē.’ Ī suni-ke ū  
*feast has-made because he safety-with came.’ This having-heard he*  
 bahut risihā bhā aur bakhārī-mā na gā. Tau wa-kāi bāp āwā au  
*much angry became and house-into not went. Then his father came and*  
 chiraurī kihis. Ū jawāb kihis ki, ‘etnā dinē-sē ham tohār  
*entreaties made. He answer made that, ‘so-many days-from I thy*  
 kām-kāj karit-hai aur kabhū tohrē kahē-kē sēwāy dūsari bāt nahĩ  
*works am-doing and ever-even thy saying-of besides another act not*  
 kin, mul tū ham-kā kabhū ēk chhegrī-kāi bachau na dihai  
*I-did, but thou me-to ever-even one goat-of young-one-even not gavest*  
 ki apnē saṅghin-mā saukh karit; mulā jab tohār  
*that my-own companions-among merry I-might-have-made; but when thy*

ū beṭ<sup>a</sup>wā āwā jē samul-lai jajāti berinin-mā<sup>1</sup> bil<sup>a</sup>wāis tau tū  
*that son came who all-even fortune harlots-among wasted then thou*  
 new<sup>a</sup>tā kiheu.<sup>2</sup> Tau bāp kahis ki, 'hē beṭā, tū hari-hamēsā ham<sup>a</sup>ren  
*feast madest.* Then the-father said that, 'O son, thou always me  
 sāthē rahat-hau aur jawan-kuchh ham<sup>a</sup>rē-rahē tawan toh<sup>a</sup>rē hōy. Ī  
*with livest and whatever mine-was that thine is. This*  
 chāhī rahā ki ham sab khusī manāī kāhē-sē-ki tohār bhāy marā  
*proper was that we all joy may-celebrate because-that thy brother dead*  
 rahā, phir jīā hai; aur herāy gā-rahā, phir milā hai.'  
*was, again alive is; and lost was, again found is.'*

<sup>1</sup> Berinin=girls of the Naṭ caste, who prostitute themselves.

<sup>2</sup> Kāheu of the original is a slip of the pen for kiheu.



## LUCKNOW AND BARABANKI.

The following two specimens come from Lucknow, and illustrate the dialect of the whole of the rural portion of the District, except that of the extreme south on the borders of Unao and Rai Bareilly where the language is slightly different. The language of Lucknow City is, of course, principally Urdū. The specimens as received were written in the Persian character. This not being the genuine local character in which the local dialect is written, I have contented myself with giving the specimens in transliteration only. The first specimen is a version of the Parable of the Prodigal Son, and the second an account of what took place at a village wedding. They may also be taken as a specimen of the dialect spoken in the district of Barabanki.

As we go west through the Awadhī-speaking area, the tendency is to name the dialect Baiswārī, instead of Awadhī. The difference of name, however, hardly connotes any difference of language. To all intents and purposes, the two dialects are the same. The only marked points of difference are that, to the west, there is a preference for making the third person plural of verbs end in *ē* or *āī*, instead of *en* or *in*, and that the terminations of the genitive more nearly approach those which we find in more western languages. As we go further west, into districts like Sitapur, we shall find that the dialect, though still Awadhī or Baiswārī, is infected by the neighbouring Kanaujī. All this, however, does not constitute a separate dialect.

The following are the principal points of grammar to which attention may be drawn in the two following specimens.

The letter *ē* often becomes *yā*, as in *yāk* for *ēk*. There is an oblique form of nouns ending in *ē*, as in *yāk janē-kē*, of a man: *baṛī dūrē-kē muluk-mā*, in a country of great distance. The masculine genitive termination is *kāī*, direct, and *kē* oblique. The feminine termination is *kī*, both direct and oblique. In the phrase *nāū-bāmhan-kāī bolāy-kāī*, having called a barber (and) a Brāhman, the first *kāī* appears to be used as a sign of the accusative. So also in *beṭwā-kāī dēkh-kāī*, having seen the son.

In pronouns, note the form *yū*, this.

In verbs, note the typical western forms *rahai*, he was, and *rahē*, they were. In the phrase *maī bahut pāp kihin-hai*, I have done many sins, the verb appears to agree in number and person with the object, instead of with the subject. If the phrase is correctly written, this is no doubt due to the influence of the Urdū of Lucknow city.

To the same influence may be attributed the number of Arabic and Persian words which we meet in the second specimen.

[No. 5.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

## SPECIMEN I.

Yāk janē-kē dui bet<sup>u</sup>wā rahē. Sō, chhot<sup>u</sup>kā bet<sup>u</sup>wā bāp-sē kahis  
*One man-of two sons were. Now, the-younger son the-father-to said*  
 kī, 'mōr hīsā bāti dē.' Tab bāp ohi-kā hīsā  
*that, 'my share having-divided give-me.' Then the-father him-to share*  
 bāti dihis. Kichhu din pāchhē ū sab rupaya lāi-kāi bārī  
*having-divided gave. Some days after he all rupees taking great*  
 dūrē-kē muluk-mā nisar-gā. Aur huā āpan rupayā sab kuchāl-mā  
*distance-of country-into went-out. And there his-own money all evil-conduct-in*  
 urāy-dihis. Tē pāchhē ohi-kē tirē kuchhū nāhī rahā; aur huā  
*he-squandered. That after him near anything not remained; and there*  
 barā jhōrā parāī lāg aur ū banāy tabāh hōe lāg. Tab  
*great famine to-fall began and he extremely ruined to-be began. Then*  
 yāk bhal-manāi-kē tirē gā aur ū āpan khētan-mā sūari  
*one well-to-do-man-of near went and he his-own fields-in swine*  
 charāwāi-kā nōkar rākhis. Tab ohi-kē jī-mā āwā, 'jaun  
*feeding-for servant put. Then his mind-into came, 'what*  
 bok<sup>u</sup>lā-chhok<sup>u</sup>lā sūari khāt-hāī wahi pāi tō ham khāī;  
*husks-et-cetera swine are-eating that if-I-may-get then I may-eat;*  
 kāhē-sē-kī ohi-kā kuchhu nāhī milat-rahāi. Tē pāchhē ū ap<sup>u</sup>nē man-mā  
*because him-to anything not was-given. That after he his-own mind-in*  
 sōchis, kī 'mōrē bāp-kē bahut majūr lāg rahat-hāī sō ab  
*thought, that 'my father-of many day-labourers engaged remain therefore now*  
 ham-hū ūth-kāī huā jāī aur kahī kī, "maī tōrē hiyā aur  
*I-too arising there may-go and may-say that, "I thee near and*  
 Gusaiyā-kē hiyā bahut pāp kihin-hai aur ab aisan nāhī haū kī tōr  
*God-of near much sin have-done and now such not am that thy*  
 bet<sup>u</sup>wa kahāō. Sō jē-mānē sab majūr tōrē hiyā  
*son I-may-be-called. Therefore as all the-day-labourers thee near*  
 lāg hāī ham-hū-kā lagāy lē." I sōch-bichār-kāī bāp tirē  
*engaged are me-too engaged make." This thinking the-father near*

chalā-gā. Bāp-kā ē beṭwā-kāī dūrē-sē dekh-kāī bahut sōch  
*he-went-away. The-father-to this son far-off-from seeing much pity*  
 āwā aur daur-kāī garē-mē lap<sup>ṭ</sup>āy-lihis aur bahut chūmis  
*came and running neck-in (about) enfolded(him) and much kissed(-him)*  
 chāṭis. Tab beṭwā bōlā kī, 'maī tōrē hiyā aur Gusaiyā-kē hiyā  
*licked(-him). Then the-son spoke that, 'I thee near and God-of near*  
 bahut pāp kihin-hai aur aisan nāhī haū kī phēr tōr beṭwā  
*much sin have-done and such not am that again thy son*  
 kahāō.' Eh par bāp āpan majūran-sē kahis, 'kī bhal  
*I-may-be-called.' This upon the-father his-own day-labourers-to said, 'that good*  
 bhal kap<sup>ṛ</sup>ā li-āō aur eh-kā pahirāō; aur eh-kā hāth-mā mūdārī  
*good clothes bring and this-one put-on; and this-one's hand-on ring*  
 aur gōrē-mā pan<sup>ḥ</sup>ī pahirāō. Ham khusiālī manāib kī hamār  
*and feet-on shoes put-on. I joy shall-celebrate that my*  
 beṭwā mar-kāī jiyā; aur herāy-kāī, phēr milā.' Tab ū khusī  
*son dying lived; and lost-being, again was-found.' Then he merriment*  
 karāī lāg.  
*to-make began.*

Bar<sup>ṛ</sup>kā beṭwā keohan-hār-mā rahai. Jab duārē āwā tab gīt  
*The-elder son fields-in was. When door-to he-came then song*  
 aur bājā-kāī awāj sunis. Tab yāk nōkar-sē pūchhis kī, 'āj yū  
*and music-of sound he-heard. Then one servant-from he-asked that, 'to-day this*  
 kā hai, jaun khusiālī manāī jāt-hai?' Nōkar kahis kī,  
*what is, owing-to-which joy celebrated is-being?' The-servant said that,*  
 'Tohār bhāī āwā hai, so tohār bāp ēī barē  
*'thy brother come is, therefore thy father this-very for*  
 khusiālī kihin hai.' Eh par bar<sup>ṛ</sup>kā beṭwā risān aur  
*merry-making done has.' This upon the-elder son grew-angry and*  
 bhitarī nāhī gā. Tab bāp āpai duārē āy-kāī ōhi-kā  
*inside not went. Then the-father himself in-doorway coming him*  
 manāyis. Ū bōlā, kī 'maī it<sup>r</sup>ē dīn-sē tohār sēwā kihaū,  
*appeased. He spoke, that 'I so-many days-since thy service did,*  
 kab<sup>ḥ</sup>-hū ais nā bhā kī ēkō chheg<sup>ṛ</sup>-rī-kā bachchau  
*ever-even so not was that one-even goat-of young-one-even*  
 dētau kī ap<sup>n</sup>ē anōi-par<sup>ṛ</sup>kan-kā khiwāit aur khusiālī  
*thou-mightest-have-given-me that my-own friends I-might-have-fed and merriment*  
 karit; aur jab yū āwā jin sab dhan kas<sup>ḥ</sup>bin-mā  
*might-have-made; and when this-one came who all fortune harlots-among*  
 urāy-dihis, tab yū khusiālī manāyin.' Tab bāp bōlā 'hē  
*squandered, then this rejoicing you-have-celebrated.' Then the-father spoke 'O*

bhaiā,<sup>1</sup> taĩ tō mōrē lagē rahai; jaun mōrē tirē han sō-an  
*brother, thou, to-be-sure, me near livest; what me with is that-all*  
 tōr han. Mulā ei sāt khusiālī karab jarūr rahai kī tōr  
*thine is. But, this moment merriment to-make necessary was because thy*  
 bhāi mari-kāĩ ab jiyā han; aur herāy-kāĩ phēr milā han.  
*brother being-dead now alive is; and being-lost again found is.'*

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<sup>1</sup> *Bhaiā* is a term of endearment and can be used for any man.

[No. 6.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, LUCKNOW.)

## SPECIMEN II.

Yāk gāw-mā yāk lambar-dār-kē nānh-sāri biṭiwā rahai. Jab  
*One village-in one landlord-of little daughter was. When*  
 wa-kī umar sōrah sat<sup>a</sup>rah baris-kē bhai, wah jūn lambar-dār-kā  
*her age sixteen seventeen years-of became, that time the-landlord-to*  
 wah-kē biyāh-kī phikir bārhī. Wah beriyā nāu Bāmhan-kāi  
*her marriage-of anxiety increased. That time barber Brāhman*  
 bolāy-kāi laṛik<sup>a</sup>wā-kā dhūrhāi paṭhain. Thōrai dinan-mā yāk laṛikā milā.  
*calling a-boy to-search-for he-sent. A-few days-in one boy was-found.*  
 Wah-kē sāth biṭiwā-kāi banābant banā, aur Bāmhan pūchhā-gawā,  
*Him with the-girl-of horoscope agreed, and the-Brāhman was-consulted,*  
 aur biyāh-kī taiyārī bhai. Laṛik<sup>a</sup>wā-kāi bāp āwā aur lēi  
*and marriage-of arrangement took-place. The-boy-of father came and taking*  
 dēi-kē pāchhē bat-kahāw hōāi lāg. Hajār rupaiyā bahut kahē  
*giving-of after words-saying to-be began. One-thousand rupees much saying*  
 sunē tai-bhawā. Tab lambar-dār rāji-khusī-sē ghar gē aur  
*hearing-after was-settled. Then the-landlord pleasure-with house-to went and*  
 barāt-kāi din badā-gā. Dul<sup>a</sup>hā-kāi bāp pand<sup>a</sup>rah hajār  
*marriage-party-of day was-fixed. The-bridegroom-of father fifteen thousand*  
 sawāg lāi-kāi bari dhūm-dhām-sē dul<sup>a</sup>hin-kē gharē āwā aur  
*relatives taking great pomp-and-show-with bride-of in-house came and*  
 dwāre-chār hōāi lāg. Hōm dachchhinā-kē  
*the-ceremony-of-the-door to-be-solemnised began. The-fire-sacrifice gift-of*  
 māgē-mā pandit-sē tak<sup>a</sup>rār bhai, lāṭhī chalāi lāg.  
*demanding-in the-priest-with quarrel took-place, bludgeons to-be-used-freely began.*  
 Bahut manai dūnō kait ghāyal bhai. Tab barāt risāy  
*Many men both sides wounded became. Then marriage-party being-angry*  
 chali. Wahi samay-mā gāw-kē bhalē-mānus ekatṭhā-hoi-kāi  
*began-to-go-back. That-very time-in village-of good-men coming-together*  
 barāt manāy-lāin. Chauthē din biyāh bhawā aur bhāt  
*marriage-party appeased. The-fourth day marriage took-place and rice*  
 barhār khusī-sē khāin; aur bidā-hoi-kāi ap<sup>a</sup>nē ghar āin.  
*great-food pleasure-with they-ate; and having-taken-leave their-own house-to came.*



## FREE TRANSLATION OF THE FOREGOING.

In a certain village a landlord had a little daughter. When she became sixteen or seventeen years of age, he began to think a good deal about her marriage. So he called a barber and a Brāhman,<sup>1</sup> and sent them off to look for a suitable bridegroom. Very soon they found one. His horoscope agreed with that of the girl, and, after consulting the Brāhman, preparations were made for the marriage. The bridegroom's father came, and, after the handsel,<sup>2</sup> the discussion as to the amount of the dowry to be paid by the bride's father to the bridegroom's father commenced. After a great deal of talk, this was settled at one thousand rupees. Then the landlord returned to his house, right well pleased, and the date was fixed for the arrival of the bridegroom's marriage party. The father of the bride, accompanied by fifteen thousand relations, came with great pomp to the bride's house, and they began the ceremony of the greeting at the door.<sup>3</sup> The next thing that happened was that there was a quarrel with the priest when he asked for his fee for the greeting sacrifice. Then bludgeons began to be flourished, and a number of men were wounded. The marriage party in a rage got up and began to go away, but just then some decent people of the village interfered and appeased them. Four days afterwards the marriage came off, and in pleasure did they eat the marriage feast.<sup>4</sup> Then they took their leave and went home.

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<sup>1</sup> These are the usual matchmakers.

<sup>2</sup> This is the ceremony of giving a rupee to the bridegroom's father, or to the boy himself, as a token that business is meant. Among the higher castes it is called *barachekhā dēnā*. In the case of men of the twice-born castes, a rupee or a gold coin is accompanied by a sacred thread.

<sup>3</sup> In this ceremony, the bride's father, on the arrival of the marriage party, receives the bridegroom in his doorway, and worships his feet. Before this is done, a priest performs a sacrifice, and when the ceremony is concluded, he is given a fee for his share in the business.

<sup>4</sup> This is the ceremonial dinner which takes place on the evening of the day after the actual marriage-ceremony. The bride's father presents some money to the bridegroom's, and then feeds him and his kith and kin.

The dialect of the south of Lucknow District, on the borders of Unao and Rae Bareli, differs somewhat from that illustrated in the foregoing specimens. The following version of the Parable of the Prodigal Son comes from this locality. Besides the following special points of grammar, it must be pointed out that it is much influenced by the Urdū of Lucknow City. There are whole phrases in it, such as *un un-tē kahā*, which are almost pure Urdū, and the use of the Urdū genitive postposition *kā*, is quite common.

We notice the same tendency to spell *ē* as *yā*, which we have found in the neighbouring districts. For 'one,' we have both *ēku* and *yāk*. So also we may quote as examples *par-dyāsai*, to a foreign country; *khyāt*, a field; *dyākhau*, see; and *syāwā*, service. Similarly, here, we have the letter *ō* represented by *wā*, as in *mwār*, my; and *hwāt-hai*, it is becoming. There is also a strong tendency to make a noun singular end in *u*. Thus, *ēku*, one; *jaunu*, what; *as'bābu*, property; *ik-ṭhauru*, in one place; and many others. All these peculiarities are due to the influence of the Kanauji spoken to the West.

Nouns Substantive have an oblique form in *ai* or *ē*, as in *par-dyāsai*, to a foreign country; *bāpai-kē*, of the father; *hāthē-mā*, on the hand.

As regards pronouns, note *mahī-kā*, to me; *mwār*, my, above mentioned; and *kōhū*, anyone. The oblique form of the pronoun of the third person, *ohi*, is always spelled *wohi*. This may be only a variety of spelling.

As regards verbs, the present participle ends in *ti*, as in *karati-haũ*, I am doing; *rahati-hau*, you remain; and *rākhati-haĩ*, they keep. Note the typical western Awadhī forms, *rahai*, he was, and *rahaĩ*, they were. Note also *āi*, it is; *hwāt-hai*, it is becoming; *dihini*, he, honorific, gave, for *dihin*; and *dīn*, for *dīnh*, he gave.

[No. 7.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

एकु मनई-के दुइ बेटवा रहै। वहि-माँ छोटकवा बेटवा अपने बाप-ते कहिसि कि दादा तुम्हरी गिरस्ती-माँ जौनु हमार हींसा होइ तौनु हम-का बाँटि देउ। तब उन अपनी गिरस्ती-माँ उन-का बाँटि दिहनि। कुछ दिन बीते छोटकये बेटवै सब असबाबु डकठौर कै-कै परद्यासै चला गा और हुँवाँ पहुँचि-कै आपन चीज-बस्तु लुचपन-माँ उड़ाइ दिहिसि। और जब सब दाम चुकि-गे तब वोहि देस-माँ बड़ा भूरा परा औ वही गरीबु होइ लाग। तौ हुँवै एकु जमींदार-के हियाँ गा नौकरी कै लिहिसि। तब वोहिँ वोहि-का अपने ख्यातन-माँ सोरी चरावै-का पठइसि। औ वोहि-का मनु रहै कि सोरी-कौ-खाई बूसी-ते आपन पेटु भरि लेई मुदा वही ना वोहि-का कोहूँ दीन। तब सुधि-कै-कै कहिसि कि बहुति मँजूर तौ हमरे बापै-के हियाँ खाय-कै और कुछ बचाइ राखति-है औ मै हियाँ उपासु करति-हौँ। अब मै हियाँ-ते चला जाउँ अपने बाप-के लगे अटौँ औ उन-ते कहौँ कि दादा मै तुम्हार औ राम-का गुनही हौँ औ अब मै येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौँ। महिँ-का अपनी मँजुरी-माँ लगाइ-लेउ। फिरि हुँवाँ-ते चलि-कै अपने बाप-के हियाँ आवा। जब घर नगिच्यान तब वोहि-के बाप वोहि-का पहिले-हे दीख औ देखते खुस होइ-कै दौरा मारे मया के कपआय लिहिसि। तब बेटवा बाप-ते चरौरी कहिसि कि दादा मै राम का औ तुम्हार गुनही हौँ अब येहि-तना-का नाहिन कि तुम्हार बेटवा बाजौँ। मुदौ बाप अपने चकरन-ते कहिसि कि नौकि २ कपरा ल्यावो औ येहि-का पहिराय-देउ। औ मुँदरी हाथे-माँ औ पनहीं पाँये-माँ पहिराय-देउ। औ सब मनई नेउता खाइनि औ खुस भे कि स्वार बेटवा मरि-कै फिरि जिया औ हेराइ-कै फिरि मिला। औ सब मनई खुसी करै लागि ॥

वोहि बेरिया वोहि-का बड़कवा बेटवा ख्यात-माँ रहै। जब वोहु लौटि-कै घर-के नगौचे आवा तब नाचै गावै-कै हाँक सुनिसि। तब याक चाकर-का बोलाइ-कै पूँछिसि कि येहु का ह्वात है। तब वोहि वोहिँ-ते कहा तुम्हारि

भाय आवा-है । उन-के खेर-सल्लाह आये-ते तुम्हरे बाप नाचु-रंगु किहिसि-है ।  
 वोहू बहुतै रिसान । घर-के भितरै न जात-रहे । येतरे-माँ वोहि-का बापु घर-ते  
 निकरि आवा औ मनावै लाग । वोहिँ बाप-ते कहिसि कि द्याखौ येतरे  
 दिन-ते तुम्हारि स्यावा करिति-हौँ औ कबौँ तुम्हार कहा नहौँ ठारा । तौने-उ-  
 पर तुम कबौँ हम-का एकु क्खेगरो-का बच्ची ना दिह्यौ कि अपने ब्यौहारिन-के  
 साथ खुसौ करित । मुदौ जब-ते तुम्हार येहु बेटवा आवा जौने आपन चौज  
 बस्तु छिनारा-माँ उड़ाइ दिहिसि तौने-माँ तुम उन-के बरे बड़ौ खुसौ किह्यौ ।  
 उन उन-ते कहा कि बच्चा तुम तौ रोजुइ हमरे-लगे रहति-हौ । जौनि चौज  
 बस्तु हमरे है तौनि तुम्हरि-हौ आइ । हम पंचन-का चहौ कि खुसौ करौ  
 काहे-ते कि तुम्हार भाइ मरि-कै जिया-है औ हेराय-कै फिरि मिला है ॥

[No. 7.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(SOUTH OF DISTRICT LUCKNOW.)

## TRANSLITERATION AND TRANSLATION.

Ēku manai-kē dui beṭ<sup>wā</sup> rahaī. Wahi-mā<sup>ñ</sup> chhoṭ<sup>a</sup>kawā beṭ<sup>wā</sup> ap<sup>nē</sup>  
*One man-of two sons were. Them-in the-younger son his-own*  
 bāp-tē kahisi ki, 'dādā, tumh<sup>a</sup>rī girastī-mā<sup>ñ</sup> jaunu hamār hīsā  
*father-to said that, 'father, thy fortune-in what my share*  
 hōi taunu ham-kā bāṭi dēu.' Tab un ap<sup>nī</sup> giristī-mā<sup>ñ</sup>  
*may-be that me-to having-divided give.' Then he his-own fortune-in*  
 un-kā bāṭi dihini. Kuchh din bitē chhoṭ<sup>a</sup>kayē beṭ<sup>wā</sup> sab  
*him-to share gave. Some days having-passed the-younger son all*  
 as<sup>a</sup>bābu ik-ṭhauru kāl-kāl par-dyāsai chalā-gā, auru hūwā<sup>ñ</sup>  
*property one-place-in having-made a-foreign-country-to went-away, and there*  
 pahūchi-kāl āpan chij-bastu luch<sup>a</sup>pan-mā<sup>ñ</sup> uṛāi-dihisi. Auru jab sab  
*reaching his-own things wickedness-in squandered. And when every*  
 dām chuki-gē tab wohi dēs-mā<sup>ñ</sup> barā jhūrā parā au wahau garibu  
*farthing was-spent then that country-in great dryness fell and he-too poor*  
 hōi lāg. Tau hūwā<sup>ñ</sup> ēku jimīdār-kē hiyā<sup>ñ</sup> gā nauk<sup>a</sup>rī kāl-lihisi.  
*to-be began. Then there one landholder-of near he-went service he-took.*  
 Tab wōhī wohi-kā ap<sup>nē</sup> khyātan-mā<sup>ñ</sup> sōrī charāwāī-kā paṭhaīsi. Au  
*Then he him his-own fields-in swine feeding-for sent. And*  
 wohi-kā manu rahai ki sōrī-kī khāi būsī-tē āpan pētu bhari-lēi  
*his desire was that swine-of eaten husks-with my-own stomach I-may-fill,*  
 mudā wahau nā wohi-kā kōhū dīn. Tab sudhi-kāl-kāl kahisi ki,  
*but that-even not him-to anybody gave. Then recollecting he-said that,*  
 bahuti mājūr tau ham<sup>a</sup>rē bāpai-kē hiyā<sup>ñ</sup> khāy-kāl auru kuchh  
*many labourers surely my father-of near having-eaten and something*  
 bachāi rākh<sup>a</sup>ti-haī, au māī hiyā<sup>ñ</sup> upāsu karati-haū. Ab māī  
*having-saved keep, and I here fasting am-doing. Now I*  
 hiyā<sup>ñ</sup>-tē chalā-jāū ap<sup>nē</sup> bāp-kē lagē aṭaū au un-tē kahaū ki,  
*here-from may-go my-own father-of near may-walk and him-to I-may-say that,*  
 "dādā, māī tumhār au Rām-kā gun<sup>a</sup>hī haū; au ab māī yehi-tanā-kā  
*"father, I thy and God-of sinner am; and now I this-like*  
 nāhin ki tumhār beṭ<sup>wā</sup> bājaū. Mahī-kā ap<sup>nī</sup> mājūrī-mā<sup>ñ</sup>  
*not-am that thy son I-may-be-called. Me thy-own labourers-in*



lagāi-lēu.” Phiri hūwā-tē chali-kāī ap<sup>nē</sup> bāp-kē hiyā āwā. Jab  
*engage.” Again there-from going his-own father-of near he-came. When*  
 ghar nagichyān tab wohi-kē bāp wohi-kā pahilē-bē dikh au  
*house he-approached then his father him beforehand saw and*  
 dekh<sup>tai</sup> khus hōi-kāī daurā, mārē-mayā-kē  
*immediately-on-seeing pleased having-become ran, owing-to-love*  
 chhap<sup>tyāy</sup>-lihisi. Tab beṭ<sup>wā</sup> bāp-tē cheraurī kihisi ki, ‘dādā,  
*he-embraced-him. Then the-son the-father-to entreaties made that, ‘father,*  
 māī Rām-kā au tumhār gun<sup>hī</sup> haū. Ab yehi-tanā-kā nāhin ki  
*I God-of and thy sinner am. Now this-like not-am that*  
 tumhār beṭ<sup>wā</sup> bājaū.’ Mudau bāp ap<sup>nē</sup> chak<sup>ran</sup>-tē kahisi  
*thy son I-may-be-called.’ But the-father his-own servants-to said*  
 ki, ‘niki niki kap<sup>rā</sup> lyāwō au yehi-kā pahirāy-dēu; au mūd<sup>ri</sup>  
*that, ‘good good clothes bring and this-one-to put; and a-ring*  
 hāthē-mā au pan<sup>hī</sup> pāyē-mā pahirāy-dēu. Au sab manāī neutā khāini  
*hand-in and shoes feet-on put. And (let-)all men feast eat*  
 au khus bhē, ki mwār beṭ<sup>wā</sup> mari-kāī phiri jiyā; au  
*and pleased become, that my son having-been-dead again lived; and*  
 herāi-kāī phiri milā.’ Au sab manāī khusī karāī lāgi.  
*being-lost again has-been-found.’ And all men merriment to-make began.*

Wohi beriyā wohi-kā baṭ<sup>kawā</sup> beṭ<sup>wā</sup> khyāt-mā rahai. Jab wohu  
*(At-)that time his elder son the-field-in was. When he*  
 lautī-kāī ghar-kē nagichē āwā tab nāchāī gāwāī-kāī hāk sunisi. Tab  
*returning house-of near came then dancing singing-of sound he-heard. Then*  
 yāk chākar-kā bolāi-kāī pūchhisi ki, ‘yehu kā hwāt-hai?’ Tab  
*one servant having-called he-asked that, ‘this what is-being-done?’ Then*  
 wohi wōhī-tē kahā, ‘tumbāri bhāy āwā-hai. Un-kē khair-sallāh āye-tē  
*he him-to said, ‘thy brother is-come. His with-safety coming-from*  
 tumhārē bāp nāchu rangū kihisi-hai.’ Wohu bahutai risān. Ghar-kē  
*thy father dancing music has-made.’ He much grew-angry. House-of*  
 bhitarai na jāt-rahai. Yet<sup>rē</sup>-mā wohi-kā bāpu ghar-tē nikari-āwā  
*inside not going-was. In-the-meantime his father house-from came-out,*  
 au manāwāī lāg. Wōhī bāp-tē kahisi ki, ‘dyākhaū,  
*and to-appease(-him) began. He the-father-to said that, ‘see,*  
 yet<sup>rē</sup> din-tē tumhāri syāwā karitī-hai, au kabaū tumhār kahā  
*so-many days-from thy service I-am-doing, and ever-even thy saying*  
 nahī tārā; taunē-u-par tum kabaū ham-kā ēku chheg<sup>ri</sup>-kā  
*not I-transgressed; that-even-on thou ever-even me one goat-of*  
 bachchau nā dihyau ki ap<sup>nē</sup> byauhārin-kē sāth khusī-karit.  
*young-one-even not gave that my-own friends-of with I-might-have-made-merry.*  
 Mudau jab-tē tumhār yehu beṭ<sup>wā</sup> āwā jaunē āpan chij-bastu  
*But since thy this son came who his-own fortune*

chhinārā-mā̃ uṛāi-dihisi, taunē-mā̃ tum un-kē barē barī khusī kihyau.  
*debauchery-in wasted, that-on thou him-of for great merriment madest.*  
 Un un-tē kahā ki, 'bachchā, tum tau rōjui ham'rē lagē rahati-hau;  
*He him-to said that, 'son, thou surely daily me near livest;*  
 jauni chij-bastu ham'rē hai tauni tumhari-hī āi. Ham pañchan-kā chahī  
*what property me-with is that thine-indeed is. Us all-to it-is-proper*  
 ki khusī karī kähē-tē-ki tumhār bhāi mari-kāī  
*that merriment we-may-make because-that thy brother having-been-dead*  
 jiyā-hai; au herāy-kāī phiri milā-hai.  
*lived-has; and having-been-lost again been-found-has.*

## PARTABGARH.

In the east and centre of the District of Partabgarh, the language is Awadhī, but is somewhat corrupted, owing to the proximity of the Western Bhojpuri spoken in East Jaunpur. The ensuing specimens may also be taken as examples of the dialect of the western portion of that district. The following points may be noted.

The specimens contain several examples of the redundant form of nouns, which ends in *anā*, as in *betanā*, a son; *bapanā*, a father. The third person singular of the past tense of transitive verbs often ends in *isi* instead of *is*, as in *kihisi*, he did, instead of *kihis*. We also find examples of the past tense in *ān* of verbs whose roots end in *ā*, as in *dayān*, he felt compassion; *risiān*, he was angry.

The suffix of the genitive masculine is often *kāi*, as in *dādā-kāi majūr*, servants of my father; *dayū-kāi nagich*, near God, and many others. Nouns ending in consonants have an oblique form in *ē*, as in *hāthē-māi*, on the hand; *gharē-māi*, in the house and many others. Note the form *tuhāi*, to you. The third person plural of verbs often ends in *ē*, instead of in *en*. Thus, we find *rahē*, instead of *rahen*, they were. The following forms which are not given in the grammar may also be noted; *bechabyā*, will you sell? *ham jāwā chāhit āhāi*, we want to go.

[No. 8.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

## SPECIMEN I.

कौनों मनई-के दुइ बेटवा रहिन औ उन-माँ-से लहुरवा अपने बाप-से कहिस दादा हो माल-टाल-माँ-से जवन हीसा हमार निकसै तवन हम-का दे द्या। तौ बाप आपन रिजिक उन-माँ बाँट दिहिस। औ कछु दिन बीते लहुरका बेटवा आपन माल-टाल जोरि-कै दूरै परदेसै निकसि गवा औ हुँआँ कुचाली-माँ आपन पूँजी गँवाइ दिहिस। औ जब ज सर-बस उड़ाइ दिहिस हुँआँ एक बड़ा भूरा पड़ा औ ज दिक होइ लाग। तौ ज वहि देस-के एक मनई-से जाइ मेल किहिस। ज मनई वहि-का अपने खेतवन-माँ सूअरि चरावै बरे पठै दिहिस। औ ज खुसौ-से उहै चोकरे-से जौने-का सूअरि खात-रहिन आपन पेट पालत। औ कोज वहि-का कछु देत-न-रहा। औ जब ज आपे-माँ आवा तौ कहिसि हमरे दादा-के कतिक मजूर नौकी तरह खात पिअत अहै औ हम भूखन मरत अही।

मँ उठिहौँ औ दादा-पास अपने जैहौँ औ उन-से जाइ-कै कहिहौँ दादा मँ द्यू-कै औ तोहरे नगीच कसूर किहे-अहौँ औ अब तोहार बेटवा कहवावै लाइक नाहीँ॥अही । हम-का अपन एक मजूर को नार्इ बनवा । औ ज उठा औ अपने बाप-के लगे आवा । मुला बेटौना दूरै अबहीं रहबै कोन कि वहि-कै बाप वहि-का देख लिहिसि औ दयान औ दौड़ा औ वहि-से गरे मिला औ चुम्मा लिहिसि । तौ बेटवा वहि-से कहिसि दादा हम द्यू-कर औ तोहरे नगीच कसूर किहे-अही औ तोहार बेटवा कहवावै लाइक नाहीँ अब रहा-अही । मुला बपौना अपने चकरन-से कहिसि निकौ उठना लै आवा औ वहि-का पहिरावा । एक मुँद्री हाथे-माँ औ पनहीं गोड़े-माँ पहिरावौ औ हम-का खाण औ मौज करै देआ । काहे-से कि मोर ई बेटौना मुआ रहा अब जी उठा-अहै । ज हेराइ गवा रहा औ मिला-अहै । औ वे मौज करै लागे ॥

अबहीं वहि-कै जेठरवा बेटवा खेते-माँ रहा । औ जैसिन ज आवा औ घरे नकचान नाचै गावै-कै अवाज सुनिस । औ ज चकरन-माँ-से एक-का गुहराइस औ पूँछिस कि ई काउ अहै । तौ चकरवा वहि-से कहिसि तोहार भैकरा आवा-अहै औ तोहार दादा खिआवा किहौ-अहै काहे-ते कि ज वहि-का कुसल-छेम-ते पाइस । औ ज रिसिआन औ भितराँ जात-न-रहा । इहि-पर वहि-कर बपौना निकसि आवा औ चरौरी किहिसि । औ ज दादा-से अपने जबाब-माँ कहिसि देखा तौ राजू कि हमै तोहार सेवा करत केतना बरिस बीता औ कबहूँ तोहार कहा न टारा । औ ओह-पर तूँ हम-का कबहूँ एकौ हेलवान न दिहा कि हम अपने गोंडअन-माँ मौज करित । मुला जैसिन तोहार ई बेटवा आवा जौन तोहार रोजी पतुरयन-माँ खाइ लिहिसि तूँ ओकरे मुद्दे जलसा किछा । तौ बपौना वहि-से कहिसि बेटवा तैं तौ सदा हमरे साथे रहतै अहसि । औ जौन हमरे अहै तौन तोहारै अहै । हम-काँ खुसौ करब पदे रहा औ मौज करब काहे-से कि तोहार ई भैकरा मुआ रहा औ फुनि जी उठा अहै । औ हेरान रहा फुनि मिला अहै ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kaunō manai-kē dui beṭwā rahin. Au un-mā-sē lahurwā  
*A-certain man-of two sons were. And them-in-from the-younger*  
 ap'nē bāp-sē kahis, 'dādā hō, māl-tāl-mā-sē jawan hīsā hamār  
*his-own father-to said, 'father O, the-property-in-from what share my*  
 nik'sai tawan ham-kā dai-dyā.' Tau bāp āpan rijik  
*may-come-out that me-to give-away.' Then the-father his-own livelihood*  
 un-mā bāt-dihis. Au kachhu din bītē lahurkā beṭwā āpan  
*them-among divided. And some days passed the-younger son his-own*  
 māl-tāl jōri-kāi dūrai par'dēsai nikasi-gawā au hūā  
*property-etc. collecting a-distant foreign-country-to went-out and there*  
 kuchālī-mā āpan pūji gāwāi-dihis. Au jab ū sarbas urāi-dihis,  
*evil-conduct-in his-own fortune wasted. And when he all squandered*  
 hūā ēk barā jhūrā parā au ū dik-hōi lāg. Tau ū  
*there one great famine fell and he to-be-troubled began. Then he*  
 wahi dēs-kē ēk manai-sē jāi mēl kihis. Ū manai wahi-kā  
*that country-of one man-to going union made. That man him*  
 ap'nē khet'wan-mā sūari charāwāi barē paṭhai dihis. Au ū  
*his-own fields-in swine feeding for sent away. And he*  
 khusī-sē uhai chok'rē-sē jaunē-kā sūari khāt-rahin āpan  
*pleasure-with those-very husks-with which the-swine used-to-eat his-own*  
 pēt pālat; au kōū wahi-kā kachhu dēt-na-rahā.  
*stomach would-have-supported; and any-body him any-thing to-give-not-used.*  
 Au jab ū āpē-mā āwā, tau kahisi, 'ham'rē dādā-kāi  
*And when he himself-in came, then he-said, 'my father-of*  
 katik majūr nikī-tarah khāt piat ahaī, au ham bhūkhan  
*how-many servants in-a-good-way eating drinking are, and I from-hunger*  
 marat-ahī. Maī uṭhihaū au dādā pās ap'nē jaihaū au  
*dying-am. I will-arise and the-father near my-own will-go and*  
 un-sē jāi-kāi kahibaū, "dādā, maī Dayū-kāi au toh'rē nagich  
*him-to going I-will-say, "father, I God-of and thee-of near*  
 kasūr kihē-ahaū, au ab tohār beṭwā kah'wāwāi lāik nāhī  
*sin done-have, and now thy son to-be-called worthy not*



ahī. Ham-kā apan ēk majūr-ki nāī ban<sup>a</sup>wā." Au ū uṭhā  
*am. Me thine-own one servant-of like make."* And he arose  
 au ap<sup>a</sup>nē bāp-kē lagē āwā. Mulā beṭaunā dūrai ab-hī  
*and his-own father-of near came. But the-son far-of-even yet*  
 rah<sup>a</sup>bāi-kin, ki wahi-kāī bāp wahi-kā dēkh-lihisi, au dayān, au  
*was, that his father him happened-to-see, and took-pity, and*  
 daurā, au wahi-sē garē milā au chummā lihisi. Tau beṭ<sup>a</sup>wā  
*ran, and him-with by-the-neck met and kisses took. Then the-son*  
 wahi-sē kahisi, 'dādā, ham Dayū-kar au toh<sup>a</sup>rē nagich kasūr  
*him-to said, 'father, I God-of and thee-of near sin*  
 kihē-ahī, au tohār beṭ<sup>a</sup>wā kah<sup>a</sup>wāwāī lāik nāhī ab rahā-ahī.'  
*done-have, and thy son to-be-called fit not now I-remained-am.'*  
 Mulā bapaunā ap<sup>a</sup>nē chak<sup>a</sup>ran-sē kahisi, 'nikau urh<sup>a</sup>nā lāī-āwā  
*But the-father his-own servants-to said, 'the-good wrapper bring*  
 au wahi-kā pahirāwā. Ēk mūdri hāthē-mā au pan<sup>a</sup>hi gōrē-mā  
*and that-one-on put. One ring hand-on and shoes feet-on*  
 pahirāwau, au ham-kā khāe au mauj-karāī dēā; kāhē-sē ki  
*put, and us to-eat and merriment-to-make let; because that*  
 mōr ī beṭaunā muā rahā, ab jī uṭhā-ahai; ū herāi  
*my this son dead was, now alive arisen-is; he lost*  
 gawā-rahā, au milā-ahai.' Au wai mauj karāī lāgē.  
*had-gone, and found-is.' And they merry to-make began.*  
 Ab-hī wahi-kāī jēthar<sup>a</sup>wā beṭ<sup>a</sup>wā khētē-mā rahā; au jaisin ū  
*Now his elder son field-in was; and as-even he*  
 āwā au gharē nek<sup>a</sup>chān nāchāī gāwāī-kāī awāj sunis; au ū  
*came and house approached dancing singing-of sound he-heard; and he*  
 chak<sup>a</sup>ran-mā-sē ēk-kā guh<sup>a</sup>rāis au pūchhis ki, 'ī kāu ahai?'  
*servants-in-from one called and asked that, 'this what is?'*  
 Tau chakar<sup>a</sup>wā wahi-sē kahisi, 'tohār bhāīk<sup>a</sup>rā āwā-ahai, au tohār  
*Then the-servant him-to said, 'thy brother come-is, and (by-)thy*  
 dādā khiāwā 'kihi-ahai, kāhē-tē ki ū wahi-kā kusal-chhēm-tē pāis.  
*father feast been-made-has, because that he him safety-welfare-with found.*  
 Au ū risiān au bhitrā jāt-na-rahā. Ihi-par wahi-kar  
*And he grew-angry and inside going-not-was. This-upon his*  
 bapaunā nikasi-āwā au cheraurī kihisi. Au ū dādā-sē ap<sup>a</sup>nē  
*father came-out and entreaties made. And he the-father-to his-own*  
 jabāb-mā kahisi, 'Dēkhā, tau, rājū, ki hamai tohār sēwā karat  
*answer-in said, 'See, verily, sir, that to-me thy service doing*  
 ket<sup>a</sup>nā baris bitā au kab-hū tohār kahā na tārā;  
*how-many years passed and ever-even thy words not (I-)transgressed;*  
 au ohū-par tū ham-kā kab-hū ēkau hel<sup>a</sup>wān na dihā,  
*and that-even-on thou me-to ever-even one-even kid not gawest,*

ki ham ap'nē gōian-mā mauj karit. Mulā, jaisin  
*that I my-own friends-among rejoicing might-have-made. But, as-even*  
 tohār ī beṭ'wā āwā, jaun tohār rōjī patur'yan-mā khāi-libisi,  
*thy this son came, who thy livelihood harlots-among ate-up,*  
 tū ok'rē muddē jal'sā kihyā.' Tau bapaunā wahi-sē kahis,  
*thou him for a-feast did.' Then the-father him-to said,*  
 'beṭ'wā, taī tau sadā ham'rē sāthē rah'tai-ahasi au jaun  
*'son, thou verily always me with living-indeed-art and what*  
 ham'rē ahai taun tohārai ahai. Ham-kā khusī karab padē  
*mine is that thine-indeed is. Us-to merriment to-make proper*  
 rahā au mauj karab, kāhē-sē ki tohār ī bhāik'rā muā  
*was and rejoicing to-make, because that thy this brother dead*  
 rahā au phuni jī uṭhā-ahai; au herān rahā phuni milā ahai.'  
*was, and again alive arisen-is; and lost was again found is.'*

[No. 9.]

## INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

(AWADHĪ DIALECT.)

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

## SPECIMEN II.

एक अहीर-के घरे-माँ चार मनई लरिका सास पतोह और बाप रहत रहेँ। मुला चाखू बहिर रहेँ। बेटौना एक दिन खेते-माँ हर जोतत-रहा औ ओही ओरी-से दुई राहो चला-आवत-रहेँ। वै बेटौना-से गुहराड़-कै पूँछिन कि हम रामनगर-का जावा चाहित-अहे कौनी डगर-से जाई। तौ ऊ अहिरवा जानिस कि हमरे बरधवन-का पूँछत अहेँ कि बेचब्या औ गोह-राड़-कै कहिस कि बरधवन-का हम न बेचबै। यहि पर रस्ता-गीरे गुह-राड़-कै कहिन कि हम-का बैल न चाही-रह्या जौ जानत हुआ तौ लखाड़ द्या। तौ ऊ जानिस कि सौ रुपैया बरधवन-कै लगावत अहेँ। औ गुह-राड़स कि राजू सौ रुपैया काव जौ दुयू सौ देखो तबहूँ हम आपन बरध-वन तुहेँ न देइत। कछुका बेर-माँ ओह-कै महतारी रोटी वहि-के बरे लौई। रुख्या खाती बेरा बेटौना बोला माई हो आज दुइ मनई बरधवन-कै सौ रुपैया देत-रहेँ। मुला हम कहा कि दुई सौ-का हम न देबै। सौ रुपैया कौन चीज आटे। महतखा बोलौ कि हाँ बच्चा हम-हूँ जानित-हे कि सागे-माँ लोन आज सेवाड़ हुइ गवा अहे। मुला जौन कुछ होइ तनौ तुनौ ऐसिन खाइ ल्या। लौट-कै जब घरे आइ तौ पतोहिया-से कहिस कि लोन सागे-माँ अस सेवाड़-कै दिहे कि बेटौना-से रोटी नाहीं खाइ-गै। तौ ऊ कहिस कि बासन दै-कै मैँ मिठाई कब लिछी-रहा। दादा जौन दुआरे-पर बैठ-रहत-हेँ चला तिन-से हजुराड़ देई। दूनौ भगरत भगरत जौ दुआरे-पर आई तौ पतोहिया ससुर-से बोलौ कि क-हो तूँ हमैँ बासन दै-कै मिठाई लेत कब देखे रह्या। तौ ससुरवा बोला कि गोरू चरावै तौ तूँ जा औ लाठी हम-से पूँछब्या ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST AND CENTRE OF DISTRICT PARTABGARH.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk ahīr-kē gharē-mā chār manāī, larikā, sās, patōh,  
*One cowherd-of house-in four persons, son, mother-in-law, daughter-in-law*  
 aur bāp, rahat-rahē. Mulā chāryū bahir rahē. Bēṭaunā ēk din  
*and father, living-were. But all the-four deaf were. The-son one day*  
 khētē-mā har-jōtat-rahā au ohī ōrī-sē dui rāhī chalā-āwat-  
*the-field-in ploughing-was and that side-from two wayfarers coming-*  
 rahē. Wai bēṭaunā-sē guh<sup>a</sup>rāi-kāī pūchhin ki, ‘ham Rām<sup>a</sup>nagar-kā jāwā  
*were. They the-son-to calling-out asked that, ‘we Rām<sup>a</sup>nagar-to to-go*  
 chāhit-ahai. Kaunī ḍagar-sē jāī?’ Tau ū ahir<sup>a</sup>wā jānis ki,  
*wish. Which way-by should we-go?’ Then that cowherd knew, that,*  
 ‘ham<sup>a</sup>rē bar<sup>a</sup>dhawan-kā pūchhat-ahai ki, “bech<sup>a</sup>byā?”’ Au goh<sup>a</sup>rāi-kāī  
*‘my oxen-about they-are-asking that, “will-you-sell?”’ And calling-out*  
 kahis ki, ‘bar<sup>a</sup>dhawan-kā ham na bech<sup>a</sup>bai.’ Yahi-par rastā-girai  
*said that, ‘the-oxen I not will-sell.’ This-on the-wayfarers*  
 guh<sup>a</sup>rāi-kāī kahin ki, ‘ham-kā bail na chāhī-rahya, jau jānat-huā tau  
*calling-out said that, ‘us-to oxen not required-were, if you-know then*  
 lakhāi-dyā.’ Tau ū jānis ki, ‘sau rupaiyā bar<sup>a</sup>dhawan-kāī  
*show-us-the-way.’ Then he supposed that, ‘a-hundred rupees oxen-of*  
 lagāwat-ahai,’ au guh<sup>a</sup>rāis ki, ‘rājū, sau rupaiyā kāw; jau  
*price-they-are-fixing,’ and called-out that, ‘sirs, a-hundred rupees what; if*  
 duyū-sau dētyō tab-hū ham āpan bar<sup>a</sup>dhawan tuhaī na  
*two-even-hundred were-you-giving then-even I my-own oxen to-you not*  
 dēit.’ Kachhuk bēṛ-mā oh-kāī mah<sup>a</sup>tārī rōṭī wahi-kē barē lauī.  
*I-would-give.’ Some time-in his mother bread him for brought.*  
 Rutyā khāti-bērā bēṭaunā bōlā, ‘māī hō, āj dui manāī  
*The-bread at-the-time-of-eating the-son spoke, ‘mother O, to-day two men*  
 bar<sup>a</sup>dhawan-kāī sau rupaiyā dēt-rahē, mulā ham kahā ki, “dui  
*oxen-of hundred rupees giving-were, but I said that, “two*  
 sau-kā ham na dēbai. Sau rupaiyā kaun chīj ātai.”’  
*hundred-for I not will-give. A hundred rupees what thing is.”’*

Mah<sup>t</sup>aryā bōlī ki, 'hā, bachohā, ham-hū jānit-hai ki sāgē-mā  
*The-mother spoke that, 'yes, boy, I-too know that vegetable-in*  
lōn āj sewāi hui-gawā ahai, mulā jaun-kuchh  
*salt to-day too-much (lit. one-and-a-quarter) happened-to-be is, but what-ever*  
hōi tanī-tunī aisin khāi-lyā.' Lauṭ-kāi jab gharē āi tau  
*be little-little so eat.' Returning when to-house she-came then*  
patohiyā-sē kahis ki, 'lōn sāgē-mā as sewāi-  
*the-daughter-in-law-to she-said that, 'salt vegetable-into so excessive-*  
kāi dihē ki betaunā-sē roṭī nāhī khāi-gai.' Tau ū  
*having-made thou-gavest that the-son-by bread not was-eaten.' Then she*  
kahis ki, 'bāsan dāi-kāi māi mīṭhāi kab lihyō-rahā? Dādā jaun  
*said that, 'utensils giving I sweets when had-I-taken? The-elder who*  
duārē-par baith-rahāt-hāi, chalā, tin-sē hajurāi-dēi.' Dūnau  
*the-door-at sitting-remains, go, him-with I-will-get-it-borne-out.' Both*  
jhaṅ<sup>r</sup>rat jhaṅ<sup>r</sup>rat jau duārē-par āi tō patohiyā  
*quarrelling quarrelling when the-door-at came, then the-daughter-in-law*  
sasur-sē bōlī ki, 'ka-hō, tū hamaī bāsan dāi-kāi mīṭhāi  
*the-father-in-law-to spoke that, 'well, you me utensils giving sweet*  
lēt kab dēkhē-rahā?' Tau sasur<sup>w</sup>ā bōlā ki, 'Gōru charāwāi  
*taking when saw?' Then the-father-in-law spoke that, 'cattle to-feed*  
tau tū jā, au lāṭhī ham-sē pūchh<sup>a</sup>byā?'  
*to-be-sure thou goest, and stick me-from wilt-thou-ask?'*

### FREE TRANSLATION OF THE FOREGOING.

In a cowherd's house there lived four persons, the son, the mother-in-law, the daughter-in-law, and the father, all of whom were deaf. While the son was one day ploughing in his field there passed by that way two travellers. They called to the young fellow and said, 'we want to go to Rām<sup>n</sup>agar. What road should we take?' The cowherd thought that they were enquiring about his bullocks and wanted to know if he would sell them; so he called out to them, 'my oxen are not for sale.' To this they replied, 'we don't want your bullocks, but show us the way if you know it.' He thought that they were offering him a hundred rupees for them, so he replied, 'what are a hundred rupees? I would not give them for two hundred.'

After a while his mother brought his midday meal, and while he was eating it the boy said to her, 'two men offered me a hundred rupees for the bullocks to-day, but I told them that I would not sell them for two hundred, not to say one hundred.' The mother replied 'yes, my boy, I know there is too much salt in the vegetables to-day, but make the best of it, and take as much as you can of it.'

When she came back to the house, she said to the daughter-in-law, 'you put so much salt in the vegetables that my son could not eat his meal.' The daughter-in-law replied, 'when did I buy sweetmeats in exchange for cooking pots? Come, I shall have my words borne out by my father-in-law, who always sits in the door-way of the house.' So the



two of them, scolding each other the while, went to the house door-way, where the daughter-in-law said, 'O father-in-law, when did you see me taking sweetmeats in exchange for cooking-pots?' He replied, 'it's your business to graze the cattle, why are you asking me for the stick?'

The dialect of the west of Partabgarh District differs somewhat from that of the east, and approaches more nearly that of Rae Bareli. Two specimens are given of this part of the country,—a version of the Parable of the Prodigal Son, and a folk-tale. The following peculiarities may be noticed. Instead of the vowel *ē*, we often find *yā*, as in *yāk* for *ēk*, one; *dyās* for *dēs*, a country; *dyākh lihis*, he saw, and others. Nouns have an oblique form in *ai*, as in *par-dēsai*, in a foreign country; *luchchai-mē*, in debauchery; *khētai*, in the field. There is an oblique genitive in *kērē*, as in *manāi-kērē*, of a man; *dyās-kērē*, of the country; *dayū-kērē ag'wā*, before God; *bāp-kērē-lagē*, near the father.

Among pronouns, note *yū tohār bhāi*, this thy brother; *wā-kē-pāchhē*, after that, which looks like a Western Hindī form; *wāhi pāin-hāi*, he has got him.

In the verbs note *rahē*, they were; forms like *kaheśi* as well as *kahisi*, for the third person singular past of transitive verbs; and second persons plural like *dīnhyā*, thou gavest, and *kīhyā*, thou madest.

The language of the north of the district in Patti Pargana, closely resembles that of the west. It is somewhat mixed with the idiom of Sultanpur and Fyzabad. It is unnecessary to give specimens of it. The Eastern Hindī of Partabgarh may therefore be said to be spoken by the following number of people :—

Eastern Sub-dialect	587,500
Western Sub-dialect,—	
West of District	51,000
Pargana Patti	271,500
	<hr/> 322,500
	<hr/> 910,000

The dialect of the east of the district has been returned as Pūrbī. If we confine this name to Western Bhojpurī, it is here wrongly applied, for, as the specimens just given will have shown, the dialect has nothing to do with Bhojpurī, but, like that of the west and north, is clearly a form of Awadhī.

[No. 10.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

## SPECIMEN I.

याक मनई-कीरे दुइ बेटवा रहें । उन-माँ-ते छोटका बेटौना अपने बाप-तेँ कहिसि काका जदात-माँ-ते जौन हीँसा हमार होत-होइ हमरे हवाले कै द्या । तौ बाप आपन धन उन-माँ बाँट दिहिस । वा-के ककुका दिना पाछे छोटका लरिकौना आपन संपति बटोर लीन्हिस औ दूरि परदेसै कौनौँ सुलुका का चला गवा औ तहवाँ लुचै-माँ आपन सब धन उड़ाइ दीन्हिस । औ वहि-कौ सब उड़ाइ दीन्हे उपरान्त वहि द्यास-माँ बड़ा काल परा औ ज कंगाल होइ लाग । तौ ज जाइ-कौ वहि द्यास-कीरे याक रहौस-से मिला । तौन वहि-का खेतवन-माँ सुअरी चरावै बदे पठइस । औ ज अनन्द-से उहे छेकल-वन-ते जौन सुअरी खात-रही आपन पेट पलतै । मुला कोज वहि-का देतै न रहा । औ ज तौ समझा कि हमरे काका-कीरे अनेकन मजूर भरी भाँत खात पीअत बाटेँ औ हम उपवासन मरित है । अब-हिनेँ मैँ उठिहौँ औ अपने काका तीरे जाइ-कौ कहिहौँ दाज मैँ द्यू कोरे औ तुम्हरे अगवाँ कसूर कीन्हें हौँ औ तोहार लरिका कहावै जोग नाहीं रह्यौँ । औ अब हमैँ अपने याक मजूर-कौ तना राख-ल्या । औ ज उठा औ आपन बाप-कीरे लगे आवा । मुला लरिकावा जबै दूरिन रहा वहि-कर बाप वहि-का द्याख लिहिस मयान औ दौर-कौ वहि-सँ गरे लगाइ मिला औ चुम्बिस । तौ लरिकौना कहिसि काका हम द्यू-कीरे औ तौहरे लगाँ कसूरबन्द अही औ अब तोहार लरिका बाजै जोग्य नाहीं रहें । बाप चकरन-ते बोला बढ्याँ बस्त्र निकास लै आवौ औ लरिकावा-का पहिरावौ याक मुन्द्री हाथे-माँ औ जूता गवाड़े-माँ पहिरावौ । जाहे-ते हम खाईँ औ खुशाली करौँ । काहे-तेँ कि हमार ई लरिकौना मरि गवा रहा अब जिआ अहै । खोआन रहा अबहीं फुन मिला-अहै । औ वै अनन्द करै लागें ॥

अबहीं वहि-कौ जेठौना लरिका खेतै गवा-रहै । औ जैसिन ज आवा घरे-के नीरे औ नाचवै औ गौनै-कौ सबद सुनाई दीन्ह ज चकरवन-माँ-ते

एक-का गुहराडस औ पूँछिस इह-कर कौन मतबल अहै । तौ चकरवा कहिसि तोहार छोटका भाई आवा अहै तोहार बाप पहनई किहिन-है कि बाहि जिअत जागत पाइन-है । तब तौ ज रिस्थान औ भितराम न पैठत-रहा । कि बपौना आवा औ बिल्ली कहिस । लरिकवा जतर दिहिस कि हमै तौ जेह-का तोहरी सेवा-माँ जानै कतना बरिस बीत गवा औ कबहूँ तोहरे कहै कीरे खिलाफ न चला । तूँ कबहूँ याकौ हिलवान तालुक नाहीं दीन्हा कि अपने ब्योहारिन-माँ चैन करित : मुला जबहीं तोहार ई लरिकवा आवा जौन तोहार सब धन कसबिन-माँ उड़ाइ दिहिस तूँ जाफत किछा । तौ बाप बोला क बेटवा तूँ तौ हमरे मिले सदीवै रहत-अहा और जौन हमार अहै तवन तुम्हरे अहै । मुला हम-का बाजिब रहा कि खूब खुश्याली औ मौज करौ कि यूँ तोहार भाई गुजर गवा-रहा अब जिआ अहै खोइ गा-रहा औ फुन पावा है ॥

[No. 10.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Yāk manai-kērē dui beṭwā rahē. Un-mā-tē chhoṭkā betaunā  
*One man-of two sons were. Them-in-from the-younger son*  
 ap'nē bāp-tē kahisi, 'kākā, jadāt-mā-tē jaun hīsā hamār  
*his-own father-to said, 'father, property-in-from what share mine*  
 hōt-hōi, ham'rē hawālē-kāi-dyā. Tau bāp āpan dhan  
*may-be, to-me give-away.' Then the-father his-own property*  
 un-mā bāt dihis. Wā-kē kachhuk dinā pāchhē chhoṭkā  
*them-among dividing gave. That-of some days after the-younger*  
 larikaunā āpan sampati baṭōr-linhis au dūri par-dēsai  
*son his-own fortune collecting-took and distant in-a-foreign-land*  
 kaunaū muluk-kā chalā-gawā. Au tahwā luchchai-mā āpan  
*a-certain country-to went-away. And there debauchery-in his-own*  
 sab dhan urāi-dīnhis. Au wahi-kāi sab urāi-dīnhē up'rānt  
*all property squandered. And that all squandering after*  
 wahi dyās-mā barā kāl parā au ū kaṅgāl hōi lāg.  
*that country-in great famine fell and he poor to-be began.*  
 Tau ū jāi-kāi wahi dyās-kērē yāk rahis-sē milā. Taun  
*Then he going that country-of one inhabitant-with met. He*  
 wahi-kā khetwan-mā suarī charāwāi-badē paṭhaīs. Au ū anand-sē  
*him fields-in swine feeding-for sent. And he pleasure-with*  
 uhai chhekalwan-tē, jaun suarī khāt-rahi, āpan pēṭ  
*those-very husks-with, which swine used-to-eat, his-own belly*  
 pal'tai, mulā kōū wahi-kā dētai-na-rahā. Au ū tau  
*would-have-supported, but anybody him-to used-not-to-give. And he then*  
 sam'jhā ki, 'ham'rē kākā-kērē anēkan majūr bhari-bhāt  
*remembered that, 'my father-of many day-labourers in-a-good-way*  
 khāt-piāt-bāṭai au ham up'wāsan marit-hai. Ab-hinaī māi  
*eating-and-drinking-are, and I from-fasts am-dying. Just-now I*  
 uṭhihaū au ap'nē kākā tirē jāi-kāi kahihaū, "dāū, māi  
*will-arise and my-own father near going I-will-say, "father, I*

Dayū-kērē au tumh<sup>a</sup>rē ag<sup>a</sup>wā kasūr kīnhē haū. Au tohār larikā  
*God-of and thee-of before sin done have. Now thy son*  
 kahāwāi jōg nāhī rahyō. Au ab hamaī ap<sup>a</sup>nē yāk  
*to-be-called worthy not I-remained. And now me thine-own one*  
 majūr-kī tanā rākh-lyā.” Au ū ūthā au āpan bāp-kērē lagē  
*labourer-of like keep.” And he arose and his-own father-of near*  
 āwā. Mulā larik<sup>a</sup>wā jabai dūrin rahā wahi-kar bāp wahi-kā  
*came. But the-son when-even far-off was his father him*  
 dyākh-lihis, mayān, au daur-kāi wahi-sā garē lagāi  
*happened-to-see, took-pity, and running him-with on-neck embracing*  
 milā, au chummis. Tau larikaunā kahesi, ‘kākā, ham Dayū-kērē  
*met, and kissed-him. Then the-son said, ‘father, I God-of*  
 au tōh<sup>a</sup>rē lagā kasūr-band ahī, au ab tohār larikā bājāi  
*and thee-of near sinful am, and now thy son to-be-called*  
 jōgya nāhī rahen.’ Bāp chak<sup>a</sup>ran-tē bōlā, ‘barhyā bastra  
*fit not I-remained.’ The-father the-servants-to spoke, ‘good clothes*  
 nikās lāi-āwau au larik<sup>a</sup>wā-kā pahirāwau; yāk mundrī hāthē-mā au  
*taking-out bring and the-son-on put; one ring hand-on and*  
 jūtā gwārē-mā pahirāwau; jāhē-tē ham khāi au khusyāli  
*shoes feet-on put; so-that we may-eat and merriment*  
 karī: kāhē-tē ki hamār i larikaunā mari gawā-rahā,  
*may-make: because that my this son dead had-gone,*  
 ab jiā-ahai; khoān rahā, ab-hī phun milā-ahai.’ Au wai  
*now he-has-come-to-life; lost was, now again found-is.’ And they*  
 anand karāi lagē.  
*merriment to-make began.*

Ab-hī wahi-kāi jēthaunā larikā khētai gawā-rahāi. Au, jaisin ū  
*Now his elder son in-the-field was-gone. And, when-even he*  
 āwā gharē-kē nīrē au nāch<sup>a</sup>bāi au gaunāi-kāi sabad sunāi-dīnh;  
*came house-of near and dancing and music-of sound was-heard;*  
 ū chakar<sup>a</sup>wān-mā-tē ēk-kā guh<sup>a</sup>rāis au pūchhis ‘ih-kar kaun mat<sup>a</sup>bal ahai?  
*he servants-in-from one called-to and asked ‘this-of what meaning is?*  
 Tau chakar<sup>a</sup>wā kahisi, ‘tohār ebhot<sup>a</sup>kā bhāi āwā-ahai, tōhār  
*Then the-servant said, ‘thy younger brother come-is, thy*  
 bāp pah<sup>a</sup>nai kihin-haī ki wāhi jiat jāgat pāin-haī.’  
*father feast made-has that him alive quick-with-life he-has-found.’*  
 Tab tau ū risyān au bhit<sup>a</sup>rām na paithat-rahā: ki  
*Then verily he grew-angry and inside not entering-was: that*  
 bapaunā āwā au bintī kihis. Larik<sup>a</sup>wā ūtar dihis ki, ‘hamaī,  
*the-father came and entreaties made. The-son answer gave that, ‘to-me,*  
 tau, jeh-kā tōh<sup>a</sup>rī sēwā-mā jānāi kat<sup>a</sup>nā baris bit-gawā,  
*verily, whom-to thy service-in I-do-(not)-know how-many years passed,*



au kab-hũ toh<sup>rē</sup> kahāi-kērē khilāph na chalā ; tũ kab-hũ  
*and ever-even thy saying-of against not I-went ; thou ever-even*  
 yākau hil<sup>wān</sup> tāluk nāhĩ dīnhyā ki ap<sup>nē</sup> byohārin-mā  
*one-even kid even not gavest that my-own friends-among*  
 chain-karit. Mulā jab-hĩ tohār i larik<sup>wā</sup> āwā, jaun  
*I-might-have-made-merry. But as-even thy this son came, who*  
 tohār sab dhan kas<sup>bin-mā</sup> urāi-dihis tũ jāphat kihyā.  
*thy all fortune harlots-among squandered then a-feast didst-thou-make.'*  
 Tau bāp bōlā 'ka, beṭ<sup>wā</sup>, tũ tau ham<sup>rē</sup> milē sadīwai  
*Then the-father spoke, 'lo, son, thou verily me with always-even*  
 rahat-ahā, aur jaun hamār ahai, tawan tumh<sup>rai</sup> ahai ; mulā ham-kā  
*living-art, and what mine is, that thine-even is ; but us-to*  
 bājib rahā ki khūb khusyālī au mauj karĩ,  
*proper it-was that well merriment and enjoyment we-might-celebrate,*  
 ki yū tohār bhāi gujar-gawā-rahā, ab jiā-ahai ;  
*because this thy brother had-passed-away, now he-has-come-to-life ;*  
 khōi-gā-rahā, au phun pāwā-hai.  
*had-been-lost, and again I-have-found-him.'*

[No. II.]

INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDI.

AWADHĪ DIALECT.

(WEST OF PARTABGARH DISTRICT.)

## SPECIMEN II.

याक घरे-माँ कथा कहौ जात-रहौ । पण्डित जौन कथा कहत रहै सगरे  
 गाँव-का न्योतिन-रहै । सुनवैयन-माँ याक अहिरौ आवत-रहै । ज<sup>क</sup> कथवा  
 सुनतीँ बेरा ब्रावा बहुत करै औ पंडितौ वहि-का प्रेमी जान-कै वहि-का नौकी  
 तना बैठावै औ खूब खातिर करै । याक दिना पंडितौ पूँछिन कि राउत तूँ  
 ब्रावत बहुत हौ तुम-का काउ समुझ परत-है । तौ अहिरवा औरौ सेवाइ  
 ब्रावै लाग औ कहिस कि महाराज मोरे याक भैंस बिआन रही कुछ बगद  
 गवा औ ज बहुतै बेराम हूइ-गै औ पड़ौना-का नैकचाइ न देत-रहौ । तौ  
 पड़ौना दिना भर चिच्यान औ साँहीं जूनी मर गा । तीन पंडित वहै कौ  
 नाईँ तु-हूँ दिना भै चुकरत-रहत-हौ । मै-का डेर लागत-है कि कतहूँ तु-हूँ  
 न ओकरौ नाईँ मर जा ॥

[No. II.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(WEST PARTABGARH DISTRICT.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Yāk gharē-mā<sup>ñ</sup> kathā kabī-jāt-rahī. Paṇḍit jaun kathā-  
*One house-in a-(religious)-story was-being-recited. The-Paṇḍit who was-*  
 kahat-rahē sag<sup>r</sup>rē gāw-kā nyōtin-rahai. Sun<sup>a</sup>waiyan-mā<sup>ñ</sup> yāk ahirau  
*reciting-the-story all the-village had-invited. The-audience-among one cowherd-too*  
 āwat-rahai. Ū kath<sup>a</sup>wā sun<sup>t</sup>tī-bērā rwāwā bahut karai,  
*used-to-come. He the-recital at-the-time-of-hearing weeping much used-to-make,*  
 au paṇḍitau wahi-kā prēmī jān-kāi wahi-kā nīkī-  
*and the-Paṇḍit-too him of-a-religious-turn-of-mind considering him in-a-good-*  
 tanā baiṭhāwāi au khūb khātir karaī. Yāk dinā paṇḍitau  
*way used-to-make-to-sit and very-much respect-to-him did. One day the-Paṇḍit*  
 pūchhin, 'rāut, tū<sup>ñ</sup> rwāwat bahut-hau, tum-kā kāu samujh-parat-hai?'  
*asked, 'cowherd, thou weepst much, thee-by anything is-understood?'*  
 Tau ahir<sup>a</sup>wā aurau-sewāi rwāwāi lāg; au  
*Then the-cowherd more-still. (literally, one-and-a-quarter) to-weep began; and*  
 kahis ki, 'Mahārāj, mōrē yāk bhaīs biān-rahī, kuchh bagad-gawā  
*said that, 'Sir, of-me one buffalo calved-had, something went-wrong*  
 au ū bahutai bēram hūi-gai, au paraunā-kā nek<sup>a</sup>chāi na dēt-rahī.  
*and she much ill became, and the-calf to-go-near-her not allowed.*  
 Tau paraunā dinā-bhar chichyān, au sāhī-jūnī mar-gā. Taun, paṇḍit,  
*Then the-calf the-whole-day lowed, and in-the-evening-time died. So, Paṇḍit,*  
 waihai-kī nāi<sup>ñ</sup> tu-hūi dinā-bhai chuk<sup>a</sup>rat-rahāt-hau; māi-kā dēr lāgat-hai  
*him-of like thou-too the-whole-day lowing-remainest; me-to fear seizes*  
 kat-hūi tu-hūi na ok<sup>a</sup>rī nāi<sup>ñ</sup> mar-jā.  
*by-chance thou-too not it like may-die.'*

## FREE TRANSLATION OF THE FOREGOING.

A Paṇḍit was once reciting a religious story<sup>1</sup> in his house, to which he had invited the whole village. Amongst his audience was a cowherd, who always wept throughout the whole of each day's recital. The Paṇḍit, much flattered by the effect of his

<sup>1</sup> These religious recitations go on from day to day, and sometimes last for weeks.

declamations, began to consider him a man of a truly religious turn of mind, and used to honour him by inviting him to sit in one of the best seats.

One day the Pandit asked him, 'Mr. Herdsman, I notice that you are weeping a great deal. Do you understand what I am reading?'<sup>1</sup> Then the cowherd began to weep still more, and said, 'O Sir, the other day one of my buffaloes calved. Something went wrong, and she fell very ill, so that she would not suckle the calf. The poor calf remained lowing the whole day, and in the evening it died. In the same way, O Reverend Sir, you keep lowing all day long, and I am filled with fear that you too may die like my poor calf.'

The dialect of the District of Rae Bareilly closely resembles that of the west of Partabgarh, and it is unnecessary to give any specimens of it. All that need be noted is that, owing to its proximity to the great Muhammadan city of Lucknow, Urdū phrases and idioms are freely mixed up with the local language.

The dialect of the District of Unao is also influenced by the Urdū of Lucknow, but not, if we are to judge from the specimens provided by the local authorities, to the same extent. The most prominent instances of borrowing from that language which I have met in the Unao specimens, is the occasional use of the Urdū postposition *kā*, meaning 'of,' instead of the regular dialectic form *kēr* or *kyār*.

The language of Unao closely resembles that of the south of the District of Lucknow. The only difference of importance is that the final *u* which is so common in the specimens of South Lucknow is not met in the Unao specimens. Across the river Ganges lies the District of Cawnpore, and to the west the District of Hardoi, the dialect of both of which is Kanauji. Hence we also find in the Unao specimens sporadic instances of the use of Kanauji forms, such as *kahihaũ*, instead of *kahab*, I shall say.

It would be waste of space to give complete specimens of the Unao dialect. I shall only give, as samples, the first few sentences of a version of the Parable of the Prodigal Son, and a short folk-tale.

Note the way in which, as in South Lucknow, *yā* is substituted for *ē*, and *wā* for *ō*. Thus, *yāk* for *ēk*, one; *sabyāũ* for *sabēũ*, all; *pyāran* for *pēran*, trees; both *kyār* and *kēr*, of; *chhwāt* for *chhōt*, small; *thwār*, for *thōr*, little.

As in South Lucknow, there is an oblique form of nouns in *ē*, as in *janē-kēr* of a man. The termination of the genitive is *kēr* or *kyār*, but sometimes the Urdū *kā* is used. In pronouns we may note the forms *mahi-kā*, to me,—here *kā* has its Awadhī use of the dative; *yū*, this; and *wohi*, *uhi*, or *ui*, that (oblique forms). In verbs, note the typical Western Awadhī *rahai*, he was, and *rahaĩ*, they were; *dīn* is used, as in South Lucknow, for *dīnh*, he gave. The Kanauji *kahihaũ* has been already referred to.

<sup>1</sup> 'That blessed word Mesopotamia' has great influence in India. At these recitations, few understand what is read, but all are edified.

[No. 12.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

## SPECIMEN I.

याक जनि-कीर दुइ बेटवा रहै । वोहि-माँ-मते छोटकवा अपने बाप-ते कहिस कि मोरे बाप बसुधा-का मोर जउन होत-है बखरा सो महि-का दे देउ । तब वो उन-का धन बाँट दीन । और थोरक दिनन-के पाछे छोटकवा लड़कवा सब जमा-जथा लै-दै-के बहुत दूर देस चला गवा और अपन धन कुकर्म-माँ गँवाइ दिहिस । और जब सब्याँ गँवाइ चुका उइ देस-माँ भूरा पड़ा और वो कंगाल होइ लाग । तब उइ देस-के याक भले-मानुस-से मिलाप कीन्हिस । तब वो उहि-का सुअरी चरावै-के बरे अपने खेत पठइस । और उहि-का यह लालसा रहै कि उइ बकुला जौन सुअरी खाती-रहै उहि-सन अपन पेट भरी । वही उहि-का कोऊ नाहीं दिहिस । तब उहि-का चेत आवा कि मोरे बाप-के बहुत-अस नौकरिहा जन हैं, कि जिन-का पेट भर रोटी मिलत-है मुदा मैं उपास करत-हौं । अब मैं अपने बाप-के तीर जाइ-के कहिहौं कि मैं गुसइयाँ को और तुम्हार चूक किहे-हौं और अब मैं अस नाहीं हौं कि तोर पूत कहाजँ महुँ-का अपने नौकरिहन-माँ गिनु ॥



## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Yāk janē-kēr dui beṭ<sup>a</sup>wā rahaĩ. Wohi-mā<sup>ñ</sup>-matē chhoṭ<sup>a</sup>kawā ap<sup>a</sup>nē  
*One man-of two sons were. Them-in-from the-younger his-own*  
 bāp-tē kahis ki, 'mōrē bāp, basudhā-kā mōr jaūn hōt-hai bakh<sup>a</sup>rā, sō  
*father-to said that, 'my father, property-of my which is share, that*  
 mahi-kā dāĩ-dēu. Tab wō un-kā dhan bāt<sup>a</sup> dīn. Aur  
*me-to give-away. Then he them-to property having-divided gave. And*  
 thōrek dinan-kē pāchhē chhoṭ<sup>a</sup>kawā laṭ<sup>a</sup>kawā sab jamā-jathā lāĩ-dāĩ-ke bahut  
*a-few days-of after the-younger son all property taking very*  
 dūr dēs chalā-gawā. Aur apan dhan ku-karm-mā<sup>ñ</sup> gāwāi-dihis.  
*distant country went-away. And his-own fortune evil-deed-in squandered.*  
 Aur jab sabyā<sup>ñ</sup> gāwāi-chukā ui dēs-mā<sup>ñ</sup> jhūrā parā. Aur wō  
*And when all he-had-lost that country-in famine fell. And he*  
 kaṅgal hōi lāg. Tab ui dēs-kē yāk bhalē-mānus-sē  
*indigent to-be began. Then that country-of one well-to-do-man-with*  
 milāp kīnhis. Tab wō uhi-kā suarī charāwāĩ-kē-barē ap<sup>a</sup>nē  
*friendship he-made. Then he him swine feeding-of-for his-own*  
 khēt paṭhaĩs. Aur uhi-kā yah lāl<sup>a</sup>sā rahaĩ ki ui bakulā jaun  
*field-to sent. And his this desire was that those husks which*  
 suarī khātī-راهاĩ uhi-san apan pēṭ bharī. Wahau uhi-kā  
*swine eating-were those-with my-own stomach I-may-fill. That-even him*  
 kōū nāhī dihis. Tab uhi-kā chēt āwā ki, 'mōrē bāp-kē  
*anybody not gave. Then him-to sense came that, 'my father-of*  
 bahut-as naukaribā jan haĩ ki jin-kā pēṭ-bhar rōṭī milat-hai,  
*many-such servants labourers are that whom belly-full bread is-given,*  
 mudā maĩ upās-karat-haũ. Ab maĩ ap<sup>a</sup>nē bāp-kē tīr jāi-ke kahihaũ  
*but I fasting-doing-am. Now I my-own father-of near going will-say*  
 ki, "maĩ Gusaĩyā<sup>ñ</sup>-kī aur tumhār chūk kihe-haũ, aur ab maĩ as  
*that, "I God-of and thy fault have-done, and now I such*  
 nāhī haũ ki tōr pūt kahāũ. Ma-hū<sup>ñ</sup>-kā ap<sup>a</sup>nē naukariban-mā<sup>ñ</sup> ginu."  
*not am that thy son I-may-be-called. Me-also thy-own servants-in count."*

[No. 13.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT UNAO.)

## SPECIMEN II.

याक बढई याक दिन याक जंगल तन गा और प्याड़न-ते याक अतनी  
छाट बादौ लकड़ी माँगिस जेह तन उहि-कौ कुल्हाड़ी-क्यार ब्याँट बन जाइ ।  
उहि-कर अपेच्छा रहै ध्यार सबहिन मान लीन्हिन । मुदा जब वह ब्याँट लगाइ  
चुका तब बड़े बड़े प्याड़न-का अपनी कुल्हारि-ते काटै लाग । और जब लाग  
सब जंगल उहि तन काटै तो जितने रुख रहै वो सब पछिताइ लाग कि यू  
ब्याधा जौन पड़ी तौन हमरी-हौ कुबुधिता-ते पड़ी और अपनी बिपत-केर  
कारन आपै भयन ॥

## TRANSLITERATION AND TRANSLATION.

Yāk barhai yāk din yāk jaṅgal-tan gā aur pyāṛan-tē yāk at'nī  
One carpenter one day one forest-to went and trees-from one so  
chhwāt-bādi lak'ri māgis jeh-tan uhi-kī kulhārī-kyār byāṭ ban-jāi.  
small wood asked which-by his axe-of handle might-be-made.  
Uhi-kar apechhā rahai thwār, sab'hin mān-linlin. Mudā jab wah byāṭ  
His request was small, all complied. But when he the-handle  
lagāi-chukā tab barē barē pyāṛan-kā ap'nī kulhārī-tē kātāi lagā. Aur  
had-fixed then large large trees his-own axe-with to-fell he-began. And  
jab lāg sab jaṅgal uhi-tan kātāi, tō jit'nē rūkh rahaĩ wō  
when began all forest that-with to-be-felled, then as-many trees were they  
sab pachhitāi lāg ki, 'yū byādhā jaun paṛi taun ham'ri-hī ku-budhitā-  
all to-lament began that, 'this misfortune which fell that our-own foolishness-  
tē paṛi, aur ap'nī bipat-kēr karan āpai bhayan.'  
by fell, and our-own trouble-of cause we-ourselves became.'

## FREE TRANSLATION OF THE FOREGOING.

A carpenter went to a jungle and asked the trees for so much wood as he might require for making a handle for his axe. As his request was trifling it was granted. But when after putting the handle to his axe, the carpenter began to cut the large trees

and to clear the jungle by means of the axe, the trees began to lament saying, 'this misfortune has befallen us through our own ignorance and thus we ourselves caused our own destruction.'

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It has been already stated that the language of the District of Hardoi is Kanauji. To its north-east lie the two Districts of Sitapur and Kheri. Of these the language is Awadhī, very similar to that of the districts immediately to their east. As might be expected, the dialect of these two districts occasionally borrows words or forms from the Kanaujī of Hardoi. Thus, in the specimen which follows, the word *hatē*, were, is Kanaujī. These are, however, in every case isolated instances of borrowing, and do not affect the statement that the language of Sitapur and Kheri is in the main Awadhī. It is quite unnecessary to give full specimens of this local form of speech. It will suffice to quote the first few lines of the version of the Parable of the Prodigal Son received from Sitapur.

[No. 14.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, SITAPUR.)

याक मनई-के दुइ लरिका हते । उन-माँ-ते छाटा लरिकावा अपने बाप-ते  
 कहिस बाप माँ-माँ जौन हौंसा हमार होय तौन हम-का दे-देव । तब वोह  
 उन-का हौंसा बाँट दिहिस । थोरे दिन बीते छाट लरिकावा अपन असबाब  
 इकट्ठा कै-कै दूर देस चला गवा । और हुँवाँ लाइ-के अपन माल बद्-चलनौ-  
 माँ उड़ाए दिहिस ॥

## TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui larikā hatē. Un-mā-tē chhwātā larik'wā  
 One <sup>man</sup>of two sons were. Them-in-from the-younger son  
 ap'nē bāp-tē kahis, 'bāp, māl-mā jāun hīsā hamār hōy taun  
 his-own father-to said, 'father, property-in what share mine may-be that  
 ham-kā dāi-dēw.' Tab woh un-kā hīsā bāt dihis. Thōrē din  
 me-to give-away.' Then he him-to share dividing gave. A-few days  
 bitē chhwāt larik'wā apan as'bāb ikaṭṭhā-kāi-ke  
 having-passed the-younger son his-own property putting-together  
 dūri dēs chalā-gawā aur hūwā jāi-kē apan māl bad-chal'nī-mā  
 far country went-away and there going his-own property bad-conduct-in  
 nṛāe-dihis.  
 squandered.

## FATEHPUR.

It was originally reported by the local authorities that the District of Fatehpur was a meeting ground of Kanauji, Tirhārī, and Baiswārī. Further research shows that no Kanauji is spoken in the district. Tirhārī is spoken in the south of the district, in the villages bordering on the Jamna river. It is a form of Baghēli. Over the whole of the rest of the district, the language is that form of Awadhī which is locally known as Baiswārī, spoken by 488,600 people. Immediately to the west lies the district of Cawnpore, the main language of which, as will be shown, is Kanauji, with a strong admixture of Awadhī, a border language, in fact, and owing to this circumstance and also to the existence of the neighbouring Tirhārī, we shall not be surprised to meet some Kanauji and Baghēli forms in the following version of the Parable of the Prodigal Son. Some Urdū forms will also be noticed here and there, notably the use of the postposition *kā* for the genitive.

Although the grammar of the following specimen is undoubtedly that of Awadhī the vocabulary is markedly different from that to which we have been accustomed in the preceding specimens. The vocabulary is that of the Doab, and not that of Oudh. This will be manifest from a perusal of the specimen, and detailed instances need not be given here.

As regards the grammar of the specimen, we may note the familiar change of *ē* to *yā* in *yāk-au*, even one. We also meet the oblique case in *ai* or *ē* as in *gharai*, to the house, and *duwārē*, to the doorway, which we have previously noted in Western Oudh.

In the pronouns, we meet the influence of Baghēli. The oblique form of the first personal pronoun is *mwohi* or *mohi*, and the genitive is *mwār* as well as *mōr*. 'Thou' is *taĩ*, its genitive being *twār* or *twōr* as well as *tōr*. 'He' is *wah* or *wā*, its oblique form being *wahi* or *wai*. *Has* is 'such.'

In the verbs we may note the forms *āi*, *is*, and *dait* instead of *dēt*, giving. Kanauji or Baghēli forms are *jaīhaũ* instead of *jāib*, I will go, and *kaīhaũ*, instead of *kahab*, I will say.

[No. 15.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

## AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

एक मँडई-के दुइ बेटवा रहैं । वहि-माँ लहुरवा दादा-से कहिसि दादा स्वोहि-का मोर हीँसा जउन पावा चही माल सब मोर बाँट दे । तबै वह सब घर गिरिस्ती बाँट दिहिस । कुछ दिन-माँ छोटकौना बेटवा सब जमा लइ-के परदेसै-माँ चला गवा । हुँवा जाय सब माल उल्लुक-दुल्लुक-कै डाइस । जब सब उडाइ डाइस वह देस-माँ बहुत दुभुक परा । तबै वह काँगाल होइ लाग । तब वही देस-माँ एक बडे मँडई-के लगे गवा । तब



वह वहि-का आपन सोरी चराबै-के बरे पठै दिहिस । वह-कै नेत भै की जउन बोकला सोरी खाती-है भोंहू खाँव । अउर कोज वहि-का न दैत-रहै । तब चेत कइ-कै कहत भा मोरे दादा-के बहुत जनन-की रोटी मिलत औ बच रहत-है औ मै भूखन मरत-हौं । मै अपने दादा-के लगै जइ-हौं वै-से कइ-हौं को दादा गोसइयाँ-से औ तोड़-से पापी भयों । अब हस नहीं हौं की फिर तोर बेटवा बनौं । मोहि-का अपने जनन-माँ एक-कै नई राख । तब उठि-कै अपने बाप-के लगे डहरा । दूरिन-से वहि-का बाप निहार-कै दया किहिस । धीर-कै वहि-का गरे-माँ छपटाय लिहिस । बहुत पियार किहिस । बेटवा वहि-से कहिस की हे दादा दइउ-से औ तोहि-से पाप किहेउँ अब हस नहीं हौं की तोर बेटवा कहा जाउँ । दादा अपने जनन-से कहिसि की नौक नौक कपरा अइँच लै आव यहि-का पहिराय दे औ वहि-के हाँथि-माँ मुँदरी औ गोड़न-माँ पनहीं पहिराय दे । औ हम खाई औ खुसी मनाई काहे-से की मोर बेटवा मर-गा-रहै अब जी उठा हेराय-गा-रहै अब आवा-है । तब वह खुसी करै लाग ॥

औ वहि-का बडकउना बेटवा हार-माँ रहै । जबै घर-की लगे आवा गावै नाचै-कै आवाज सुनिस । तबै एक अपने जन-से पूछिस की का होत-है । वह वहि-से कहिस की त्वार भाई आवा-है त्वोर बाप बहुत महिँमानी किहिस-है की वहि-का नौक सूँक पाइस । वा रिसाइ-कै घरे ना गवा । वहि-का दादा दुवारे निकरि-कै मनाइस । वह बाप-से कहिस की बहुत दिन-से मै तोर सेवा करत-हौं । तोर कहब कतौ नहीं टारयों । मोहि-का कतौ याको बुकुरुवा न दिहे की अपने साथिन-का खुसी करौं । अब जबै त्वार बेटवा आवा-है जउन जमा-जाँठी पतुरियन-का खवाय डाइस-रहै तँ वहि-के बरे महिँमानी किहे । वा वइ-से कहिस हे बेटवा तँ मोरे लगे सब दिन रहत-है । जउन स्वार आइ तउन त्वार आइ । फिर खुस भै औ खुस होवा चही काहे की त्वार भाई मर-गा-रहै तउन जिया है हेराय गा-रहै अब आवा-है ॥

[No. 15.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(DISTRICT, FATEHPUR.)

## TRANSLITERATION AND TRANSLATION.

Ēk māḍai-kē dui beṭwā rahaī. Wahi-mā lahurwā dādā-sē kahisi,  
*One man-of two sons were. Them-in the-younger father-to said,*  
 'dādā, mwōhi-kā mōr hīsā jaūn pāwā-chahī māl sab mōr  
*'father, me-to my share which should-be-got property all my*  
*bāt dē.'* Tabai wah sab ghar giristī bāt  
*having-divided give.' Then he all house household-property having-divided*  
 dihis. Kuchh din-mā chhoṭkaunā beṭwā sab jamā lai-kāī par-dēsai-mā  
*gave. Some days-in the-younger son all entire having-taken a-foreign-land-into*  
 chalā-gawā. Huā jāy sab māl ulluk-dulluk-kāī-dāis. Jab sab  
*went-away. There going all property he-squandered. When all*  
 udāi-dāis wah dēs-mā bahut dubhuk parā. Tabai wah kaṅgāl hoi  
*he-had-wasted that country-in great famine fell. Then he poor to-be*  
 lāg. Tab wahī dēs-mā ēk barē māḍai-kē lagē gawā. Tab wah  
*began. Then that country-in one great man-of near he-went. Then he*  
 wahi-kā āpan sōrī charāwāī-kē-barē paṭhai-dihis. Wahi-kāī nēt bhai  
*him his-own swine feeding-of-for sent-him-away. His desire became*  
 kī, 'jaūn boklā sōrī khāti-haī mō-hū khāw.' Aūr kōū  
*that, 'what husks the-swine are-eating I-too may-eat.' And anybody*  
 wahi-kā na dait-raham. Tab chēt-kāī-kāī kahat bhā, mōrē dādā-kē  
*him-to not used-to-give. Then having-remembered saying he-became, my father-of*  
 bahut janan-kī rōṭī milat au bach-rahāt-hai, au māī bhūkhan  
*many labourers-of bread is-given and saved-remains, and I from-hunger*  
 marat-haū. Māī ap'nē dādā-kē lagai jāīhaū, wai-sē kāīhaū kī,  
*dying-am. I my-own father-of near will-go, him-to I-will-say that,*  
 "dādā, Gosāiyā-sē au tōī-sē pāpī bhayō. Ab has nahī haū  
*"father, God-with and thee-with a-sinner I-became. Now such not I-am*  
 kī phir tōr beṭwā banaū. Mohi-kā ap'nē janan-mā ēk-kē  
*that again thy son I-may-become. Me thy-own labourers-in one-of*  
 naī rākh." 'Tab uṭhi-kāī ap'nē bāp-kē lagē dah'rā. Dūrin-sē  
*like keep.' 'Then arising his-own father-of near he-started. Distance-from*  
 wahi-kā bāp nihār-kāī dayā kihis. Dhaur-kāī wahi-kā garē-mā chhap'tāy  
*his father seeing pity did. Running him neck-about enfolding*

lihis. Bahut piyār kihis. Beṭ'wā wahi-sē kahis kī 'hē dādā,  
*took-him. Much love he-did. The-son him-to said that 'O father,*  
 Dāu-sē au tohi-sē pāp kiheū. Ab has nahī haū kī tōr beṭ'wā  
*God-with and thee-with sin I-did. Now such not am that thy son*  
*kahā-jāū.'* Dādā ap'nē janan-sē kahisi kī, 'nik nik kap'rā  
*I-may-be-called.' The-father his-own men-to said that, 'good good clothes*  
*aīch-lāī-āw, yahi-kā pahirāy-dē; au wahi-ke hāthē-mā mūdari au gōran-mā*  
*draw-out, this-one put-on; and his hand-on a-ring and feet-on*  
*pan'hī pahirāy-dē; au ham khāi au khusī manāi; kāhē-sē kī*  
*shoes put; and (let-)us eat and rejoicing celebrate; because that*  
*mōr beṭ'wā mar-gā-rahai, ab jī uṭhā; herāy-gā-rahai, ab āwā-hai.'*  
*my son dead-had-been, now alive arose; lost-had-been, now come-is.'*  
 Tab wah khusī karāī lāg.  
*Then he rejoicing to-make began.*

Au wahi-kā bar'kaūnā beṭ'wā hār-mī rahai. Jabai ghar-kē  
*And his elder son the-field-in was. When the-house-of*  
 lagē āwā gāwāī nāchāī-kāī āwāj sunis. Tabai ēk ap'nē jan-sē  
*near he-came singing dancing-of sound he-heard. Then one his-own man-from*  
 pūchhis kī, 'kā hōt-hai?' Wah wahi-sē kahis kī, 'twār bhāi  
*he-asked that, 'what is-being-done?' He him-to said that, 'thy brother*  
 āwā-hai. Twōr bāp bahut mahīmānī kihis-hai, kī wahi-kā nīk sūk  
*come-is. Thy father much feasting has-done, that him well happy*  
 pāis. Wā risāi-kāī gharai nā gawā. Wahi-kā dādā duwārē  
*he-found. He being-angry house-to not went. His father door-to*  
 nikari-kāī manāis. Wah bāp-sē kahis kī, 'bahut din-sē  
*coming-out appeased-him. He the-father-to said that, 'many days-since*  
 māī tōr sēwā karat-haū. Tōr kahab kataū nahī ṭāreyō. Mwōhi-kā  
*I thy service doing-am. Thy saying ever not I-disobeyed. Me-to*  
 kataū yāk-au bukuruwā na dihē kī ap'nē sāthin-kā  
*ever one-even kid not thou-gavest that my-own companions*  
 khusī-karāū. Ab jabai twār beṭ'wā āwā-hai, jāun jamā-jāthī paturīyan-kā  
*I-might-please. Now when thy son come-has, who substance harlots*  
 khawāy-dāis-rahai, tāī wahi-kē-barē mahīmānī kihē.' Wā wāī-sē kahis,  
*caused-to-eat-up-had, thou him-of-for feasting madest.' He him-to said,*  
 'hē beṭ'wā, tāī mōrē lagē sab din rahat-hai. Jāun mwār āi tāun  
*'O son, thou me near all days livest. What mine is that*  
 twār āi. Phir khus bhē au khus-hōwā chahī, kāhē kī  
*thine is. But pleased to-become and to-be-pleased I-ought, because that*  
 twār bhāi mar-gā-rahai, tāun jiyā-hai; herāy-gā-rahai, ab  
*thy brother dead-had-been, that has-become-alive; lost-had-been, now*  
 āwā-hai.'  
*he-has-come.'*

The District of Allahabad consists of three tracts, (1) Jamunā Pār, or the portion south of the Jamna, including the portion south of the Ganges below the junction of the two rivers, (2) Gangā Pār, or the portion north of the Ganges, and (3) the Dūābā, or the portion between the two rivers.

Except in the south-east of the District, in Pargana Barā, and a portion of Pargana Khairagarh, in which the language is a mixture of Awadhī, Baghēli and Western Bhojpurī, the dialect spoken over the whole District is Awadhī, which varies slightly according to locality. Taking the dialect spoken in the centre of the district as the typical one, we find it spoken in the East Dūābā, in Pargana Chhail including Allahabad City, and in Gangā Pār, opposite Allahabad City, in Pargana Jhusī. It is ordinary Awadhī, as will be evident from the following short specimen, which consists of the first few sentences of the Parable of the Prodigal Son. The proximity of the great city of Allahabad, has led to sporadic Urdū forms, such as the genitive termination *kā*, being used *ad libitum*.

[No. 16.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

AWADHĪ DIALECT.

(CENTRE OF DISTRICT ALLAHABAD.)

एक मनई-के दुइ बेटवा रहेन । छोटका बेटवा बाप-से कहैस ए बाप  
धन-का हिस्सा जवन हम-का चाही हम-का देह । तब धन उन-का बाँट देहैस ।  
थोरे दिन बीते छोटका बेटवा सब बटोरि-के बड़ौ दूर चला गवा । उहाँ  
आपन धन सब खराब कै दिहिस और वह देस-में काल पड़ गवा । तब वह  
भूखन मरै लाग ॥

### TRANSLITERATION AND TRANSLATION.

Ek manai-kē dui beṭwā rāhen. Chhoṭkā beṭwā bāp-sē kahēs, 'Ē  
A man-of two sons were. The-younger son the-father-to said, 'O  
bāp, dhan-kā hissā jawan ham-kā chāhī ham-kā deh.' Tab dhan  
father, property-of share which me-to is-proper me-to give.' Then the-property  
un-kā bāṭ dehes. Thōrē dīn bītē chhoṭkā beṭwā sab baṭōri-ke  
him-to dividing he-gave. A-few days passing the-younger son all collecting  
barī dūr chalā-gawā. Uhā āpan dhan sab kharāb-kāī-dihis, aur wah  
great distance-to went-way. There his-own fortune all he-squandered, and that  
dēs-mē kāl paṛ-gawā. Tab wah bhūkhan marāī lāg.  
country-in famine fell. Then he hunger-from to-die began.

In the north and west of Gangā Pār, where it borders on Partabgarh, in Parganas Sikandrā, Mirzāpur Chauhārī, Nawābganj and Sorāon, and in the west of the Dūābā, in Parganas Karā, Karārī, and Atharban, the dialect differs slightly from the foregoing. It more nearly resembles what I have called Western Awadhī, see p. 14, or what is elsewhere called Baiswārī; but it is locally known as Awadhī. The following little folk-tale is a specimen of the language. Note the typical Western Awadhī *rahañ*, occurring side by side with the Eastern *rahen*.

[No. 17.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

#### AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे दुइ परोसिन मेहरारू रहै। एक-के लरिका-बाला रहै  
और एक-के ना रहै। आँधी आई बड़े जोर। कहिन को चलौ बहिन  
आँब बिनी। सो एक तौ आँब बिनै लागीं जौनी-के लरिका रहै।  
और जौनी के लरिका ना रहै भाँड़ी-माँ कोह-का लरिका उड़ि-कै आवा  
रहै परा रहै। तौ उइ गइँ उठाय लिहिनि भारै पोंछै लागीं लै गइँ घरै  
सेवा करै लागीं। बियाह किहिन गौन लै आई। वहि-के माथे घर-की  
गिरिस्ती छोंड़ि दिहिनि और खाइ-का करै और खवावै। जो कुछ बचै  
करोवन पोंछन सो बुढ़िया-का देइ। सो उइ दुबराइ लागीं। तौ लरिका  
पूछिन को हमारि अम्माँ काहे दुबराय लागीं। तौ उइ कहिन को खाइ-का  
तौ मै सब कुछ देत-हौं जब चाहौ तब परतिग्याँ लै लेव मोरि। तौ एक  
दिन परधियाने तौ सँदुर टिकुली की डिविया दिखावै की अम्मा और लै  
लेव। तौ उइ कहिन कि भय्या अब तुम देव। मै अघाय गयुँ। तौ  
बैठवा दौरि-कै देखिसि सँदुरे टिकुली-कै डिविया। तौ पकरि-कै भौंटी  
पीटै लाग। तौ उन-की महतारी हाथ जोरिन को अब ना मारी। आँधी-  
पानी ना आवत तौ बगियै ना जातिउँ। ऐसा पुत्र कहाँ पौतिउँ। कौरो  
को देत॥

[No. 17.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(NORTH AND WEST OF DISTRICT ALLAHABAD.)

## TRANSLITERATION AND TRANSLATION.

Aisē aisē dui parōsin meh'rārū rahaĩ. Ēk-kē larikā-bālā rahen,  
*So so two neighbouring women were. One-of boys-(and)-girls were,*  
 aur ēk-kē nā rahaĩ. Ādhī āi barē jōr. Kahin kī, 'chatau,  
*and one-of not were. A-storm came great force-(with). Said-they that, 'come,*  
 bahin, āb hini.' Sō ēk tau āb bināĩ lāgĩ jaunī-kē  
*sister, mangoes let-us-pick-up.' Now one then mangoes to-pick-up began whom-to*  
 larikā rahaĩ, aur jaunī-kē larikā nā rahaĩ jhārī-mā kōhū-kā larikā  
*children were, and whom-to children not were bush-in somebody-of child*  
 urī-kāĩ āwā rahai, parā rahai. Tau ui gāĩ uṭhāy-lihini,  
*having-been-blown-away come had, lying was. Then she went (and) picked-up,*  
 jhārāĩ-pōchhāĩ lāgĩ, lāĩ-gāĩ gharai, sēwā karāĩ lāgĩ. Biyāh  
*to-clean-(the-baby) began, took-away home, looking-after to-do she-began. Marriage*  
 kihin, gaun lāĩ-āĩ. Wahi-kē mātḥē  
*she-did, bringing-home-the-bride brought-about. Her-(the-bride-of) head-on*  
 ghar-kī-giristī chhōri-dibini, aur khāi-kā karai aur khawāwai.  
*the-affairs-of-household she-gave-up, and food she-prepared and fed-(the-family).*  
 Jō kuchh bachai karōwan-pōchhan sō buṛhiyā-kā dēi.  
*What-ever thing was-saved scrapings-wipings that the-old-woman-to she-used-to-give.*  
 Sō ui dub'rāĩ lāgĩ. Tau larikā pūchhin kī 'hamāri ammā  
*Therefore she to-pine-away began. Then the-foster-son asked that 'our mother*  
 kāhē dub'rāy lāgĩ?' Tau ui kahin kī, 'khāi-kā, tau, māĩ sab  
*why to-pine-away has-begun?' Then she said that, 'to-eat, to-be-sure, I all*  
 kuchhu dēt-haũ, jab chāhau tab par'tingyā lāĩ-lēw mōri.'  
*things give, when you-may-wish then examination make my.'*  
 Tau ēk din par'dhiyānē tau sēdur ṭikuli-kī dībiyā dikhāwai kī, 'ammā  
*Then one day in-secret indeed vermilion spangles-of box she-showed that, 'mother*  
 aur lāĩ-lēw.' Tau ui kabin kī, 'bhayyā ab tum dēw, māĩ  
*more take.' Then she said that, 'brother now you put-on, I*  
 aghāy-gayũ.' Tau beṭ'wā dauri-kāĩ dēkhisi sēdurē ṭikuli-kāĩ dībiyā.  
*have-had-enough.' Then the-son running saw vermilion spangles-of box.*  
 Tau pakari-kāĩ jhōṭī pītāĩ lāg. Tau un-kī mah'tāri  
*Then taking-hold-of her-top-knot to-beat began. Then his foster-mother*  
 hāth-jōrin kī, 'ab nā mārāu; ādhi-pāni nā-āwat,  
*folde d-hands-(and-begged) that, 'now do-not beat; (if)-rain-storm had-not-come,*



tau bagiyai nā jātiũ; aisā putra kahā pautiũ;  
*then the-orchard-into not I-would-have-gone; such son where should-I-have-got;*  
 kaurō kō dēt.  
*a-handful-even who would-have-given.'*

### FREE TRANSLATION OF THE FOREGOING.

So the story goes that there were two women, neighbours, one of whom had children, while the other had not. One day there came a very violent storm, and they said to each other, 'Come, let us go out and pick up windfall mangoes.' So the one who had children began to pick up the windfalls, while the one who had none found a boy-baby, which had been carried off in the cyclone, lying under a bush. She picked it up and after wiping it clean took it home, where she brought it up as her own child. In due course she married him and brought the bride home. To her she made over all the management of household affairs, and she (*i.e.*, the bride) did all the cooking and feeding of the family. The bride took to giving to the old foster-mother only the leavings of the meals and the scrapings and wipings of the cooking pots, so that she gradually got thinner and thinner. Her foster-son noticed this, and asked his wife why his mother was pining away. She replied, 'I give her all that she wants to eat, and if you doubt me, test me any day you like.' One day after this, in order to convince her husband, she offered the foster-mother, in his hearing, but out of his sight, her own box of vermilion and spangles, and said 'here mother, take some more.' The mother replied, 'Put them on yourself, dear; I have done with such vanities.' But the son ran up, and caught sight of the box of vermilion and spangles. So he seized his wife by the top-knot, and began to beat her. But his foster-mother humbly asked him to forgive the wife. 'For,' said she, 'if the rain-storm had not come, I should not have gone into the orchard; and if I had not gone into the orchard, where would I have got so good a son, and who would now give me even the handfuls<sup>2</sup> which I do get to eat.'

<sup>1</sup> The women eat separately from the men, and with their faces turned from them, so that the deception practised on the husband was easy enough. The daughter-in-law offered the old woman a Barmecide's feast of unestable things,—the vermilion which the young married woman applied to the parting of her hair, and the lac spangles with which she used to ornament her forehead. The foster-mother being a widow does not wear such things, and tells the daughter-in-law to wear them herself, she, for her part, has done with them. But the words used are also capable of being employed to mean 'give it to your husband, I have had more than enough.' *Bhaggyā*, literally 'brother,' is a term of endearment. In the true sense it refers to the daughter-in-law (a curious use, as a kind of interjection). In the secondary sense it refers to the husband.

<sup>2</sup> A *kaurā* is a handful of the leavings of a dinner, which is given to beggars or to dogs. The use of the word shows the extreme humility of the old lady.

In the east of Jamunā Pār and of Gangā Pār, *i.e.*, in the north of Pargana Khairagarh, (Tappa Chaurāsī and its vicinity), and in Parganas Kharchanā, Mah, and Kiwāī, the language is slightly different from that of the centre of Allahabad District, and gradually merges into the form of Eastern Hindī, which we meet in Mirzapur. We may note forms like *rahai* and *rahaĩ*, which are probably borrowed from the Bhojpuri spoken immediately to the east, and are in this case not typical of Western Awadhī. This form of dialect is locally known as Purbī, but it has little connection with Western Bhojpuri, which is the Purbi proper, and is very fairly pure Awadhī.

The specimen given is a local folk-tale.

[No. 18.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

ऐसे ऐसे एक राजा रहै। सो राजा-के एक रानी रहौ। हँसै तो फूल गिरै और रोवै तो मोती भड़ै। राजा-के एक लौंडी रहौ। रानी-का विदा कराइ-कै राजा-के मकान-को चली। बीच-माँ रानी पिआसो भड़ै। लौंडी कहन की खाँड़ खाइ लेव। रानी खाँड़ खायेन पिआस ना बुतान। तब लौंडी कहिस की तुम आपन पोसाक जौन पहिरे-हा तीन हम-का उतार-कै आवै देऊ। सो तुम हमार पहिर लेऊ पानी ले-आवऊ तलाव से। जो रानी तलाव-पर गई पानी पीने सो लौंडी छिप-के डोली-माँ बैठी कहारन-का हुमकी दे-दीन की चली। कहारन डोला लै चले। रानी बीच-माँ पानी पी-के आई। तो रोवै लागी। रोवत रहौ की एक मिस्त्री मिला। कहस क्यों बेटा तुम क्यों रोती-हो। तो बतावै लागी की हम अपने माँ बाप से विदा भयेन। सो हम-से लौंडी छल किहिस। मिस्त्री उन-का लेवाये लै-गा एक बरामन-के घर-माँ ठिकाय दिहिस। लौंडी बाँदी उन-का लगाए दिहिस। जो खिजमत करै लागी। सो मालिन हार लावै लागी। औ हुआ राजा-के इहाँ लौंडी-हँ-का हार देवै जात-रहै। रानी तो सूप-भर मोती देवै और एकठो केवलगड़ा का फूल देवै। और लौंडी एक डबल-का महीना देवै। तो एक बेर राजा के यहाँ पहुचने-में बेर हो गई। मालिन-का हार नहीं लीना। तो मालिन कहस की एक मिस्त्री एक औरत लेवाइ लै आवा-है। और बेटा-के समान राखे-है। सो उन-से हम सूप-भर मोती पाइति-है। तो ऊ नाहीं तेहा करती। एक डबल मिला औ ना मिला। तोहरे हाथ फूल बेचे-ले कौन फायदा। इन बातन-का राजा कतों पता पायेन व खोज किहेन। सो मालूम भा की यह लौंडी है। रानी बड़ई-के मकान-माँ है। तब राजा बड़ई-के इह गये औ रानी-का चरौरी किहेन। तब अपने मकान-का लेवाइ लाये। जस उन-का दिन फिरा तस सब-का दिन फिरै॥

[No. 18.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

AWADHĪ DIALECT.

(EAST OF DISTRICT ALLAHABAD.)

## TRANSLITERATION AND TRANSLATION.

Aisē aisē ēk rājā rahaĩ. Sō Rājā-kē ēk rānī rahĩ.  
*So so one king was. That king-of one queen was.*  
 Hāsaĩ tau phul giraĩ au rōwaĩ tau mōtī  
*When-she-laughed then flowers dropped and when-she-weep then pearls*  
 jharaĩ. Rājā-kē ēk laũdī rahi. Rānī bidā  
*poured-forth. The-king-of one maid-servant was. The-queen leave-to-depart*  
 karai-kāĩ Rājā-kē makān-kō chali. Bich-mā rānī piāsī  
*having-procured the-king-of the-house-to started. The-middle-in the-queen thirsty*  
 bhaĩ. Laũdī kahen kī, 'khāṛ khāi-lew.' Rānī  
*became. The-maid-servant said that, 'coarse-sugar eating-take.' The-queen*  
 khāṛ khāyen. Piās nā butān. Tab laũdī kahis  
*coarse-sugar ate. The-thirst not was-quenched. Then the-maid-servant said*  
 kī, 'tum āpan posāk jaun pahirē-hā taun ham-kā utār-kāĩ  
*that, 'you your-own dress which you-have-put-on that me-to taking-off*  
 āwāĩ-deũ, sō tum hamār pahir-leũ. Pānī lē āwaũ  
*let-come, so-that you mine put-on. Water having-taken come-(back)*  
 talāw-sē.' Jō rānī talāw-par gaĩ pānī pinē sō laũdī  
*tank-from.' When the-queen the-tank-on went water to-drink then the-maid-servant*  
 chhip-ke dōli-mā baiṭhī. Kahāran-kā hum'kī dāĩ-dīn kī,  
*secretly the-palanquin-in sat. The-bearers-to order gave that,*  
 'chalo.' Kahāran dōlā lāĩ chalē. Rānī bich-mā  
*'move-on.' Bearers the-palanquin taking started. The-queen in-the-meantime*  
 pānī pī-ke āĩ, tō rōwāĩ lāgĩ. Rōwat-rahĩ kī ēk  
*water having-drunk came, then to-weep began. Weeping-she-was that one*  
 mistri milā. Kahes 'kyō bēṭī, tum kyō rōtī-hō?' Tō  
*carpenter was-met. He-said 'why daughter, you why weeping-are?' Then*  
 batāwāĩ lāgĩ, kī, 'ham ap'nē mā bāp-sē bidā-bhayen  
*to-explain she-began, that, 'I my-own mother father-from took-leave.*  
 Sō ham-sē laũdī chhal kihis.' Mistri un-kā  
*And-that me-with the-maid-servant treachery did.' The-carpenter her*  
 lewāye-lāĩ-gā, ēk Barāman-kē ghar-mā ṭikāy-dihis. Laũdī  
*took-(her)-away, one Brāhman-of house-in lodged(-her). Maid-servants*

bādi un-kā lagāe-dihis, jō khij<sup>a</sup>mat karāi lāgī; sō  
*female-attendants her-for he-engaged, who service to-do began; and-that*  
 mālin hār lāwāi lāgī. Au, huā, Rājā-kē ihā  
*a-florist a-garland-of-flowers to-bring began. And, there, the-king-of near*  
 laūdi-hū-kā hār dēwāi jāt rahai. Rānī  
*the-maid-servant-too garland-of-flowers to-give going she-was. The-queen*  
 tau sūp-bhar mōti dēi aur ēk-thō  
*on-the-one-hand a-winnowing-fan-full pearls used-to-give and one*  
 kewāl-gattā-kā phūl dēi, aur laūdi ēk dabal-kā  
*lotus-of flower used-to-give, and the-maid-servant one double-pice*  
 mahinā dēi. Tau ēk bē Rājā-kē yahā pahuch<sup>a</sup>nē-mē bē  
*a-month used-to-give. Then one time the-king-of near reaching-in late*  
 hō-gai. Mālin-kā hār nahī linā. Tau mālin  
*she-became. The-florist-of garland-of-flowers not she-took. Then the-florist*  
 kahes kī, 'ēk mistri ēk aurat lewāi-lāi-āwā-hai, aur bēti-kē  
*said that, 'one carpenter one woman taken-has, and daughter-of*  
 samān rākhe-hai. Sō un-sē ham sūp-bhar mōti pāiti-hai.'  
*like kept-has. And-that her-from I a-winnowing-fan-full pearls getting-am.'*  
 Tō ū nāhī tēhā kar<sup>a</sup>tī. Ēk dabal milā au nā milā. Toh<sup>a</sup>rē  
*Then she not blaming makes. One pice was-got and not was-got. Thy*  
 hāth phūl bēche-lē kaun phāyadā? In bātan-kā Rājā katō  
*hand-in flower selling-in what good-is?' These words the-king somewhere*  
 patā-pāyen wa khōj-kihen. Sō mālūm bhā kī yah laūdi  
*got-clue-of and made-search-about. And known it-became that this maid-servant*  
 hai, rānī barhai-kē makān-mā hai. Tab Rājā barhai-kē ihā  
*is, the-queen carpenter-of house-in is. Then the-king carpenter-of near*  
 gaye; au rānī-kā cheraurī-kihen. Tab ap<sup>a</sup>nē makān-kā lewāi-lāye.  
*went; and the-queen entreated. Then his-own house-to brought-her.*  
 Jas un-kā din phirā tas sab-kā din phirai.  
*As her days returned so all-of days may-return.*

### FREE TRANSLATION OF THE FOREGOING.

The story runs that there was once upon a time a king. He had a queen from whose mouth flowers dropped when she smiled, and from whose eyes pearls poured when she wept. The king had also a maid-servant. One time the queen got leave from her father to visit her husband's house, and set forth. On the way she felt thirsty. The maid-servant advised her to eat some sugar, but this did not quench her thirst. Then the maid-servant advised her to exchange clothes with her, and to go down to a pond and drink. As soon as the queen had gone down to the pond, the maid quietly got into the palanquin, and told the bearers to go on, which they did. In the meantime the queen came back from the pond after having had her drink, and found her palanquin gone, so she began to weep. As she was weeping, there came by a carpenter, who said

to her, 'my daughter, why are you weeping?' So she told him how she had left her parents' home, and had been dealt treacherously with by the maid-servant. The carpenter took pity on her, and led her away and lodged her in the house of a Brāhmaṇ, where he engaged maid-servants and attendants to wait upon her, and arranged with a flower-woman to bring her a garland of flowers every day. Now it happened that this was the flower-seller who supplied the deceitful maid-servant, who was now posing as the queen in the king's palace. But while the real queen used to pay her a sieve-full of pearls and a lotus-blossom every day, the maid-servant only paid her two pice a month. One day the flower-seller arrived late at the palace and her garland was refused. Said she, 'A carpenter has taken charge of a woman, and treats her like his daughter, and she gives me a sieve-full of pearls, and never finds fault with me. Here, I only get two pice, and it is as good as if I did not even get that. What profit do I get from selling flowers to you?' The king somehow heard of this remark, and had an investigation made, from which he became certain that the woman who posed as his queen was in truth only a maid-servant, and that the real queen was in the carpenter's house. So he went there, and made his excuses to her, and brought her home to his own palace. And may everyone else's luck turn as her's did!

In the south-east of the District of Allahabad, in Pargana Barā, and in the greater part of Pargana Khairāgarh, *i.e.*, over the whole except Tappa Chaurāsī and its vicinity, a mixed dialect is spoken, which has been locally returned as Baghēli. An examination of the specimens of this dialect shows that it has not been correctly named. It is really Awadhī, with a mixture of the Baghēli of Baghelkhand, of the Western Bhojpurī of Central Mirzapur, and of the Hindōstānī which is current in the neighbouring city of Allahabad. It is true that Baghēli and Awadhī are, as will be seen, very similar, and that it is almost too great a refinement to class them as separate dialects, but the expletive word *tai* which is so typical of Rewa Baghēli is altogether wanting from the specimens, and hence I class this form of speech as a corrupt Awadhī.

Amongst the Bhojpurī idioms met in the specimens, the most typical are the use, in the second, of the word *bā* to mean 'is'; the third person future in *ī*, as in *khāī*, he will eat; and the occasional use of the Bhojpurī postposition *kē*, to form the Dative-Accusative. Examples of the use of Hindōstānī idioms are sentences like *chhērī-kā bachchā*, the young of a goat, and *anand-mān'nā ham-kō-chahī-thā*, it was proper for us to rejoice. As regards Baghēli, it is difficult to decide whether any given expression belongs to that dialect or to Awadhī.

Two specimens of this mixed dialect are given. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Omitting forms of speech borrowed from Western Bhojpurī or Hindōstānī, the following are the principal grammatical irregularities which call for attention.

The word *ēk*, one, is, in the first specimen, regularly written *aik*. This appears to be intentional. The sign of the Locative is *ma*, *mā*, or *mā̃*. Among pronominal forms we may note *wah dēs-kē*, of that country; *ū-kar*, of him; and *wausē*, near the end of the second specimen, so.

The principal peculiarities occur in the verbs. Thus, we have *han*, I am. In verbal terminations there is a marked preference for *e* instead of *i*. This *e* is in some

<sup>1</sup> The *Mistrī* (a Musalmān) speaks Hindōstānī.

verbs also reflected back into the preceding syllable, as in *dehes*, for *dihis*, he gave; *lehes*, he took, and even *kehes*, for *kahis*, he said. *Deheyā* means 'you gave,' and *kiheyā*, and *kihyah*, 'you made.' There is a tendency to shorten the root vowel in verbs whose roots end in *ā*. Thus we find both *awā* and *āwā* for 'he came.' So *jabai*, I will go; *pawā-hai*, I have got; *gawāṛ-kī*, of singing. The Present Participle ends in *it*, as *marit-hai*, I am dying, and *karit-hai*, I am doing.



[No. 19.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

## SPECIMEN I.

ऐक मनाइ-के दुइ बेटवा रहे । ओह-म-से लहुरा बेटवा अपने बाप-से केहेस की जौन हमार हिस्सा होए तौन बाँट देह । तब बाँट देहेस । और कुछ दिन बीते लहुरा बेटवा सब लै-के परदेस चला और जँ अपने माल कु-राह चल-के खोये डायेस । और जब सब खोये चुका तब वह देस-मा बड़ा भूरा परा, और ज भूखन मरै लाग । तब वह देस-के ऐक मुखिया-के इहँ गा । ज अपने खेत-माँ सूअर ताकै पटैन । और ओ-कर गरज रही की जौन सूअर खात-है तौने-के बोक्ला-माँ आपन पेट भरी । तबौ कीज ना देस । तब चेत-मा होये-के कहा की हमरे बाप-के हिआँ बहुत मजूर रोटी पावत-है । हम बिन दाना मरित है । अब हम अपने बाप-के लगे जबै और ओ-से कहब की ऐ बाप हम घमंड कीन और बेजा कीन और अब हम अस कपूत हन की तोहार बेटवा कहवाए लायेक नहीं । हम-का अपने मजूरन-मा ऐक मजूर जानौ । तब अपने बाप-के लगे गा । वह दूरै रहा तबै-से ओकरे बाप-के दरद लागी । दौड़-के छपटाये लेहेस, और बहुत छोह किहेस । तब बेटवा बाप-से केहेस की हम घमंड कीन और बेजा कीन और हम अस नहीं कीन की तोहार बेटवा कहाई । तब बाप अपने चाकर-से केहेस की बहुत नीक ओढ़ना लै आवा और इन-के हाथ-मा मुँदरी और गोड़े-मा पनही पहिराये दे । और खाये का देह और खुसी कर । काहे-से की हमार बेटवा हमरे लेखि मरि-गा-रहा अब जीआ है । हेराये-गवा-रहे अब पवा-है । तब खुसी भई ॥

और उन-कर बरका बेटवा सेवरा-म रहा । जब घर-के नौअर आवा तब गवै और नाचै-की बोली सुनेस । तब ऐक चकरहा-का बोला-के पूछेस की का होत-है । तब वह केहेस की तोहार भाई आवा-है । तोहार पिता बड़ी मेहमानी किहेन-है की अच्छी तरह पाया । वह रिसाये-के नाहीं चहेस की

भौतर जार्द । तब ओ-कर बाप आये-को मनायेस । तब अपने पिता-से  
 केहेस की देखी हम तोहार बरसन-से सेवा खुशामद करित-है । और कबहुँ  
 तोहरे मरजी-से बाहेर नाही भयेन । तबौ हम-का कबौ ऐक छेरी-का बच्चा  
 नाहीं देहेया की अपने संगी-की साथ अनन्द करित । और जब तोहार  
 बेटवा अवा जौन तोहार माल पतुरिआ-मा खर्च किहेस तुम ओ-कर खातिर  
 बड़ौ मेहमानी किहेया । तब ऊ केहेस की ए बेटवा तुम सब दिन हमरे  
 नगीच हौ । और जौन कुछ हमरे है ऊ तोहार है । पर अनन्द मानना  
 हम-को चही-था काहे-से की तोहार वह भाई मरा-रहा, जानौ जीआ है ।  
 और खोइ-गा-रहा तौन मिला-है ॥

[No. 19.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Aik manāi-kē dui bet<sup>a</sup>wā rahē. Oh-ma-sē lahurā bet<sup>a</sup>wā  
*One man-of two sons were. Them-in-from the-younger son*  
 ap<sup>a</sup>nē bāp-sē kehes kī, 'jaun hamār hissā hōē taun bāt  
*his-own father-to said that, 'which my share may-be that dividing*  
 deh.' Tab bāt dehes. Aur kuchh din bitē lahurā bet<sup>a</sup>wā  
*give.' Then dividing he-gave. And some days passing the-younger son*  
 sab lāi-ke par-dēs chalā. Aur ū apan māl kurāh  
*all taking a-foreign-land-to started. And there his-own fortune astray*  
 chal-ke khōye-dāyes. Aur jab sab khōye-chukā tab wah dēs-mā  
*going wasted-away. And when all wasted-had then that country-in*  
 barā jhūrā parā. Aur ū bhūkhan marāi lāg. Tab wah  
*great drought fell. And he from-hunger to-die began. Then that*  
 dēs-kē aik mukhiyā-kē ihā gā. Ū ap<sup>a</sup>nē khēt-mā sūar  
*country-of one head-man-of near he-went. He his-own fields-in swine*  
 tākāi paṭhain. Aur ō-kar garaṭ rahī kī, 'jaun sūar  
*to-look-after sent-him. And his intention was that, 'what swine*  
 khāt-hai taunē-kē bok<sup>a</sup>lā-mā āpan pēt bhari.' Tabau  
*are-eating those-of husks-with my-own stomach I-may-fill.' Even-then*  
 kēū nā dēs. Tab chēt-mā hōye-ke kahā kī,  
*any-body not gave(-him). Then senses-in becoming he-said that,*  
 'ham<sup>a</sup>rē bāp-kē hiā bahut majūr rōṭī pāwat-hai. Ham bin  
*'my father-of near many labourers bread get. I without*  
 dānā marit-hai. Ab ham ap<sup>a</sup>nē bāp-kē lagē jabai aur ō-sē  
*grain am-dying. Now I my-own father-of near will-go and him-to*  
 kahab kī, "ai bāp, ham ghamand kīn aur bējā kīn. Aur ab  
*will-say that, "O father, I pride did and evil did. And now*  
 ham as kapūt han kī tohār bet<sup>a</sup>wā kah<sup>a</sup>wāe lāy<sup>a</sup>k nahī.  
*I so undutiful-son am that thy son to-be-called worthy not.*  
 Ham-kā ap<sup>a</sup>nē majūran-mā aik majūr jānau." Tab ap<sup>a</sup>nē bāp-kē  
*Me thy-own labourers-among one labourer know." Then his-own father-of*

lagē-gā. Wah dūrai rahā tabai-sē ok<sup>a</sup>rē bāp-kē darad  
*near-went. He far-off-even was then-even-from his father-to pity*  
 lāgi. Daur-ke chhap<sup>a</sup>tāye-lehes, aur bahut chhōh kihes. Tab beṭ<sup>a</sup>wā  
*was-joined. Running embraced-him, and much love did. Then the-son*  
 bāp-sē kehes kī, 'ham ghamanḍ kīn aur bējā kīn. Aur ham  
*the-father-to said that, 'I pride did and evil did. And I*  
 as nahī kīn kī tohār beṭ<sup>a</sup>wā kahāi.' Tab bāp ap<sup>a</sup>nē  
*so not did that thy son I-may-be-called.' Then the-father his-own*  
 chākar-sē kehes kī, 'bahut nīk orḥ<sup>a</sup>nā lāī-āwā; aur in-kē hāth-mā  
*servant-to said that, 'very good wrapper bring; and this-one hand-on*  
 mūd<sup>a</sup>ri, aur gōrē-mā pan<sup>a</sup>hi pahirāye-dē; aur khāye-kā deh aur khusī  
*ring, and feet-on shoes put; and food-to-eat give and merriment*  
 kar; kāhē-sē kī hamār beṭ<sup>a</sup>wā ham<sup>a</sup>rē-lēkhē mari-gā-rahā, ab  
*make; because that my son in-my-eyes dead-had-been, now*  
 jiā-hai; herāye gawā-rahē, ab pawā-hai.' Tab  
*has-come-to-life; lost had-been, now I-have-found-him.' Then*  
 khusī bhāi.  
*rejoicing was-made.*

Aur un-kar bar<sup>a</sup>kā beṭ<sup>a</sup>wā sew<sup>a</sup>rā-ma rahā. Jab ghar-kē nīar  
*And his elder son field-in was. When house-of near*  
 āwā tab gawāī aur nāchāī-kī bōlī sunes. Tab aik  
*he-came then singing and dancing-of sound he-heard. Then one*  
 chak<sup>a</sup>rahā-kā bolā-ke pūchhes kī, 'kā hōt-hai?' Tab wah kehes  
*servant calling asked that, 'what is-being-done?' Then he said*  
 kī, 'tohār bhāi āwā-hai. Tohār pitā barī meh<sup>a</sup>mānī kihen-hai kī  
*that, 'thy brother come-is. Thy father great feasting has-done that*  
 achchhī-tarah pāyā.' Wah risāye-ke nahī chahes kī,  
*in-a-good-condition he-found-him.' He getting-angry not wished that,*  
 'bhitar jāī.' Tab ō-kar bāp āye-ke manāyes. Tab  
*'inside I-may-go.' Then his father coming appeased-him. Then*  
 ap<sup>a</sup>ne pitā-sē kehes kī, 'dēkhō ham tohār bar<sup>a</sup>san-sē sēwā  
*his-own father-to he-said that, 'see I thy years-since service*  
 khusāmad karit-hai aur kab-hū toh<sup>a</sup>rē mar<sup>a</sup>jī-sē bāher nahī bhayen.  
*flattery doing-am and ever-even thy pleasure-of outside not became.*  
 Tab-au ham-kā kab-au aik chhērī-kā bachchā nahī deheyā kī  
*Then-even me-to ever-even one goat-of young-one not gavest that*  
 ap<sup>a</sup>nē sāngī-kē sāth anand-karit. Aur jab tohār beṭ<sup>a</sup>wā  
*my-own companions-of with merry-might-have-made. And when thy son*  
 awā jaun tohār māl paturīā-mā kharch-kihes tum ō-kar khātir  
*came who thy fortune harlots-in spent thou him for*  
 barī meh<sup>a</sup>mānī kiheyā.' Tab ū kehes kī, 'ē beṭ<sup>a</sup>wā, tum sab din  
*great feasting did.' Then he said that, 'O son, thou all days*

ham'rē nagīch hau; aur jaun-kuchh ham'rē hai ū tohār hai. Par  
*me near art; and what-ever with-me is that thine is. But*  
 anand mām'nā ham-kō chahī-thā, kāhe-sē kī tohar wah bhāī  
*to-celebrate joy to-me proper-was, because that thy that brother*  
 marā-rahā, jānau jā-hai; aur khōi gā-rahā, taun  
*had-been-dead, as-if has-come-to-life; and lost had-been, that*  
 milā-hai.  
*has-been-found.'*

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

## SPECIMEN II.

ऐसे ऐसे एक सीगठ वो बाघ रहै। दूनी जने खेती किहेन कार्टेन मीजेन। सीगठ कहेन की तरे-का लेबे की जपर-का। बघज कहेन की हम तरे-का लेब। तब सीगठ कहेन की बाघ-राम हम तुमार असमंगी करब। बरा भात फुलौरी सीगठ-राम बनाइ-कर धड़ दिहेन। बाघ-राम खाइन। बाघ कहेसि की सीगठ-राम, अब हम तुमार असमंगी करित-है। तब बाघ-राम डेठुरा मेठुरा चुरइ-कर सीगठ-के आगे धड़ दिहेन। सीगठ वो बाघ-के बीच-में एक अहीर सब बात सुनत-रहा। अहिरवा कहेसि की बाघ-की असमंगी नाहीं बनि परी। सीगठ राम-की असमंगी बनि परी-है। बघज कहेन की हम तुम-का खाब, चबाब, हमार गौला किछह। तब अहिरज अपनी महतारी-से कहेन की हे माई। हम-का बाघ आजु धिरये बा की तुम-का हम खाइ लेब। तब जँ-कर महतारी कहेस की दहजरा-कै नाती कैसे खाई। तब अहिरवा-का ओ-कर महतारी कोठा-पर खार्य-पियै-का दै-कर बैठाइ आई। तब बाघ आवा तौ डाँक-कर कोन-पर चला गवा। माचा समेत उठाइ-कर लड़ चला। रास्ता-में एक बरगद-का पेड़ मिला। अहिरज बरगद-का डार धै-कर लटकि रहा। तब बाघ अपनी डेरा-पर खाली माचा लड़-कर चला गा। माचा पटक दिहेस। वह-में अहीर राम त रहैं न। तब आपन मूँड़ कपार कूँचै लाग। और अहीर वही पेड़-तर रहै लाग। वहाँ सुरा गाय रहत रहै। उन-का दिन भर चरावै और उनही-के दूध पीए। तबन बचै पेड़-पर साँप-के बिल-में नाइ देइ। बहुत दिन बीते एक सरप फन काढ़ि-कर बिल-से निकला। तब अहीर-से कहेस माँग का माँगत-है। मोर बड़ी सेवा किहे। तब अहिरज कहेन की हमार देह सोने-के होइ जाय। और दस बारह गाँव-के राज देह। तब सँपज बर-दान दे-के चल गयेन। तब अहिरवा-के देह सोने-के होय गा ॥



एक दिन अहीर-राम नदी-में नहाए गए। एक बार टूटि गा। ओ-का दोना-में कड़-कर नदी-में फेंकि दिहेन। ऊ बहत २ चला गा। राजा-के बाबी नहाने आई ऊ देखेस। तब दोना-में सोना-के बार रहै। तब घर-में आइ-कर कहेस की जे-कर बार सोना के है ऊ मनई कस त होई। ओही-के साथ बियाह होई। और मूँड़ मूँड़-कर पड़ी। तब एक मेहरारू ओ-कर टहलुइन कहेस की हम ठूँढ़ लाउब। तब ऊ बरगद-के पेड़-तर ठूँढ़त २ पहुँची और वहाँ रहै लागी। एक कोठिला माटी-के पेड़-तर बनाइस। तब आपन सीधा पिसान वहि-में धरेस। अहीर-राम-से एक दिन कहेस की बाबा मोर सीधा निकालि देहि। तब अहीर राम कोठिला-में घुसि गे। तब ऊ मेहरारू कोठिला टंगराइ-कर राजा-के इहाँ ले-आई और अहीर-राम-के साथ बाबी-का बियाह होइ गा। कुछ दिन बीते दान दहेज दै-कर राजा बाबी बिटा कड़ दिहिन। तब अहीर राम बाबी-के लड़-कर अपने घर आयन। गाँव-वाले ओकरी महतारी-से कहेन की तुमार बेटवा आवा। तब बुढ़िअऊ कहेन की हमरे बेटवा-के बाघ खायन रहा। जब बेटवा अपनी महतारी-से भेंट किहेस और ओढ़ना कपड़ा लत्ता दिहेस। तब ओ-कर मह-तारी खुसी भई ॥

जैसे राज पाट अहिरज-का लौटा वैसे सब-का लौटे ॥

[No. 20.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

MIXED AWADHĪ DIALECT.

(SOUTH-EAST OF DISTRICT ALLAHABAD.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Aisē aisē ēk sīgath wo bāgh rahai. Dūnau janē khētī  
*So so one jackal and a-tiger were. Both person cultivation-of-land*  
 kihen, kāten, mījen. Sīgath kahen kī, 'tarē-kā lēbē kī  
*did, cut, rubbed. The-jackal said that, 'low-land-of will-you-take or*  
 ūpar-kā?' Bagha-ū kahen kī, 'ham tarē-kā lēb.' Tab sīgath  
*up-land-of?' The-tiger said that, 'I low-land-of will-take.' Then the-jackal*  
 kahen kī 'Bāgh-Rām, ham tumār as<sup>a</sup>maṅgī karab.' Barā,  
*said that 'Tiger-Rām, I of-you invitation-to-a-feast will-make.' Pulse-cakes,*  
 bhāt, phulaurī Sīgath-Rām banāi-kar dhai-dihen. Bāgh-Rām  
*rice, fruit-cakes Jackal-Rām having-prepared put-before-him. Tiger-Rām*  
 kbāin. Bāgh kahesi kī, 'Sīgath-Rām ab ham tumār as<sup>a</sup>maṅgī  
*ate. The-tiger said that, 'Jackal-Rām now I of-you invitation-to-a-feast*  
 karit-hai.' Tab Bāgh-Rām dethurā-methurā churai-kar sīgath-kē āgē  
*am-doing.' Then the-Tiger-Rām roots-etc. having-boiled jackal-of before*  
 dhai-dihen. Sīgath wo bāgh-kē bich-mē ēk ahir sab bāt sunat-  
*put. The-jackal and tiger-of between one cowherd all talk was-*  
 rahā. Ahir<sup>a</sup>wā kahesi kī, 'bāgh-kī as<sup>a</sup>maṅgī nāhī bani-parī.  
*overhearing. The-cowherd said that, 'the-tiger-of feast not executed-well.*  
 Sīgath-Rām-kī as<sup>a</sup>maṅgī bani-parī-hai.' Baghaū kahen kī, 'ham  
*Jackal-Rām-of feast was-executed-well.' The-tiger said that, 'I*  
 tum-kā khāb, chabāb, hamār gīlā kihyah.' Tab ahiraū  
*thee will-eat, will-chew, my bad-name you-made.' Then the-cowherd*  
 ap<sup>a</sup>nī mah<sup>a</sup>tārī-sē kahen kī, 'hē māī, ham-kā bāgh āju  
*his-own mother-to said that, 'O mother, me the-tiger to-day*  
 dhiraye-bā, kī tum-kā ham kbāi-lēb.' Tab ūkar mah<sup>a</sup>tārī kahesi  
*has-threatened, that you I shall-eat-up.' Then his mother said*  
 kī, 'dah<sup>a</sup>jarā-kāī nātī kaisē khāī.' Tab ahir<sup>a</sup>wā-kā ōkar  
*that, 'beard-burnt-of grandson how will-eat.' Then the-cowherd his*  
 mah<sup>a</sup>tārī kōthā par kbāye-pyāī-kā dāī-kar bāithāī-āī. Tab  
*mother upper-story on food-drink given-having made-to-sit. Then*

Bāgh āwā tau ḍāk-kar kōn par chalā-gawā.  
*the-tiger came then jumping the-corner-of-the-upper-story on went.*

Māchā samēt uṭhāi-kar laī chalā. Rāstā-mē ēk bar<sup>a</sup>gad-kā  
*The-bedstead with having-lifted having-taken went. Way-in one banyan-of*  
 pēr milā. Ahirāū bar<sup>a</sup>gad-kā ḍār dhāi-kar latakī-rahā.  
*tree was-found. The-cowherd banyan-of branch having-caught suspended-remained.*

Tab bāgh ap<sup>a</sup>nī ḍērā-par khālī māchā laī-kar chalā-gā.  
*Then the-tiger his-own lodging-to empty bedstead taking went-away.*

Māchā paṭak-diheṣ. Wah-mē Ahir-Rām ta rahaī na.  
*The-bedstead he-threw-on-the-ground. That-in the-cowherd indeed remained not.*

Tab āpan mūr kapār kūchāī lāg. Aur ahir wahī  
*Then his-own head forehead to-beat-in-grief he-began. And the-cowherd that-very*  
 pēr tar rahaī lāg. Wahā surā-gāy rahat rahaī. Un-kā  
*tree under to-live began. There cow-of-the-gods living was. Her*

din-bhar charāwai aur un-hī-ke dūdh pīai. Tawan bachai  
*the-whole-day he-feeds and her-of milk drinks. That-which remained*  
 pēr-par sāp-kē bil-mē nai-dei. Bahut din bitē ēk sarap phan  
*tree-on snake-of hole-in he-pours-in. Many days passed one snake had*

kārhi-kar bil-sē nik<sup>a</sup>lā. Tab ahir-sē kahes, 'māg, kā  
*expanding hole-from came-out. Then the-cowherd-to it-said, 'ask, what*  
 māgat-hai? mōr baṛī sēwā kihē.' Tab ahirāū kahen kī,  
*are-you-asking? my great service you-did.' Then the-cowherd said that,*

'hamār dēh sōnē-ke hoi-jāy, aur das bārah gāw-ke rāj dēh.'  
*'my body gold-of may-become, and ten twelve villages-of kingdom give.'*

Tab sāpāū bar-dān dē-ke chal-gayen. Tab ahir<sup>a</sup>wā-ke dēh  
*Then the-snake boon-gift having-given went-away. Then the-cowherd-of body*  
 sōnē-ke hoy-gā.  
*gold-of became.*

Ēk din Ahir-Rām nadi-mē nahāe gē. Ēk bār ṭuṭi-gā. Ō-kā  
*One day Ahir-Rām the-river-in to-bathe went. One hair broke. That*  
 dōnā-mē kai-kar nadi-mē phēki-dihen. Ū bahat-bahat  
*a-cup-of-leaves-in having-put river-in he-threw-away. That flowing-flowing*

chalā-gā. Rājā-ke bābi nahānē āi; ū dekhes. Tab dōnā-  
*went. The-king-of daughter to-bathe came; she saw. Then the-cup-of-leaves-*  
 mē sōnā-ke bār rahaī. Tab ghar-mē āi-kar kahes kī, 'jē-kar  
*in gold-of hair was. Then house-in coming she-said that, 'whose*

bār sōnā-ke hai ū manāī kas ta hōi? Ohī-kē sāth  
*hair gold-of is that man of-what-sort indeed may-be? That-very-of with*  
 biyāh hōi.' Aur mūr-mūr-kar paī. Tab  
*marriage will-be.' And 'head-head'-crying fell (on-her-bed). Then*

ēk meh<sup>a</sup>rārū ō-kar ṭah<sup>a</sup>luin kahes kī, 'ham dhūrḥ lāub.'  
*one woman her maid-servant said that, 'I searching will-bring.'*

Tab ū bar'gad-kē pēr-tar dhūṛhat dbūṛhat pahūchī, aur walā  
*Then she the-banyan-of tree-under searching searching arrived, and there*  
 rahāī lāgi. Ēk koṭhilā māṭi-ke pēr-tar banāis. Tab āpan  
*to-live began. One grain-vat earth-of tree-under she-made. Then her-own*  
 sīdhā pisān walī-mē dhares. Ahir-Rām-sē ēk din kahes kī,  
*rations flour that-very-in she-kept. The-cowherd-to one day she-said that,*  
 'bābā, mōr sīdhā nikāli-dēhi,' Tab Ahir-Rām koṭhilā-mē ghusi-gē.  
*'Sir, my rations take-out.' Then the-cowherd the-grain-vat-in went-into.*  
 Tab ū meh'rārū koṭhilā dhāg'rāi-kar Rājā-kē ihā lē-āi. Aur  
*Then that woman the-grain-vat rolling the-king-of near brought. And*  
 Ahir-Rām-kē sāth bābī-kā biyāh hoi-gā. Kuchh din  
*the-cowherd-of with the-king's-daughter-of marriage became. Some days*  
 bitē dān dahēj dāi-kar Rājā bābī bidā-kaī-dihin.  
*passing gift dowry making the-king his-daughter sent-away-to-her-bridegroom's-house.*  
 Tab Ahir-Rām bābī-kē lai-kar ap'nē ghar āyen. Gāw-wālē  
*Then the-cowherd the-king's-daughter taking his-own house-to came. Village-people*  
 ok'rī mah'tārī-sē kahen kī, 'tumār beṭwā āwā.' Tab burhīāū  
*his mother-to said that, 'thy son came.' Then the-old-woman*  
 kahen ki, 'ham'rē beṭwā-kē bāgh khāyen-rabā.' Jab beṭwā ap'nī  
*said that, 'my son the-tiger eaten-had.' When the-son his-own*  
 mah'tārī-sē bhēṭ-kihes aur orḥ'nā kap'rā-lattā dihes tab ō-kar mah'tārī  
*mother-with met and wrapper clothes-etc. gave then his mother*  
 khusī bhāi.  
*pleased became.*

Jaisē rāj-pāt ahirāū-kā lauṭā, wausē sab-kā lauṭai.  
*As kingdom-throne the-cowherd-to returned, so all-of may-return.*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time, the story goes, there were a jackal and a tiger, who were partners in a farm, and reaped the crop and rubbed out the grain. The jackal asked the tiger if he would take the grain of the low-land or of the high-land, and the tiger chose that of the low-land. Said the Jackal, 'Friend Tiger, I invite you to dinner,' and he made ready fried pulse-cakes, and boiled rice, and fried pulse and fruit cakes, and laid them out before Master Tiger, who ate them. Then said the tiger, 'Friend Jackal, now it's my turn to invite you to dinner.' So Master Tiger boiled some roots and vegetables and laid them before the Jackal.

Now there was a cowherd who heard this talk between the jackal and the tiger, and he must needs remark out loud that the tiger's dinner was not half so fine a one as that of Master Jackal. Whereupon the tiger turned upon him and said, 'you have taken away my good name, and I'll eat you and chew you to pieces.' The cowherd went home to his mother and told her that the tiger had threatened to eat him up. Said she, 'How will the grandson of a burnt-bearded one manage to eat you?' So she

made him live on the upper roof of the house, and there she fed him. But the tiger came and jumped right on to the roof, and carried away on his head the bedstead on which the cowherd was lying. On the road they passed a banyan tree, and the cowherd caught hold of a branch of it, and remained hanging there, while the tiger went on to his house with the empty bedstead on his head. When he got there, he dashed it down to the ground, and, lo and behold, Master Cowherd wasn't there, and all that the tiger could do was to beat his head in his rage and disappointment.

The cowherd took to living under the tree, for there was there a cow of the gods,<sup>1</sup> and he took to feeding her, and living upon her milk. Any milk that remained over he used to pour down a snake's hole that was in the tree. After this had been going on for a long time, one day there came out of the hole a snake with expanded hood, which said to the cowherd, 'ask any boon you like, for you have done a great deal for me.' So the cowherd asked that his body might become solid gold, and that he might become a king of ten or twelve villages. The snake granted the boon and went away. Then the cowherd's body became solid gold.

One day Master Cowherd was taking a bath in the river, when one of his hairs broke off. He made a cup of leaves, in which he sent the hair floating down the stream. The king's daughter happened just then to be bathing, and saw a leaf-cup, with a golden hair in it, floating along. She went home saying to herself, 'if a man has hair of gold, how beautiful must he himself be. He is the only one that I will marry.' So she fell upon her bed saying that she had a headache. To console her, one of her maid-servants promised to search for the wonderful being. She searched and she searched till she came to the banyan tree, and there she began to live. She made a grain-vat<sup>2</sup> of earth and set it up under the tree, and in it she stored her food and her flour. One day she asked Master Cowherd to take her food out of the vat. As soon as he got inside it to hand the food out to her, she rolled it off to the king's palace, where the Princess was there and then married off to him. After a short delay, the King presented him with the marriage gifts and the dowry, and sent the bride off to her husband's home. So Master Cowherd came home with the Princess, and the village people told his mother that her son had arrived. She refused to believe it; saying that her son had been eaten up by the tiger. But when her son arrived at the house, and met her, and gave her heaps of fine clothes, she became quite happy.

And may we all have the luck that befell Master Cowherd.

<sup>1</sup> These Cows of the Gods are mythical animals, who milk whatever their owner desires. The word here may mean simply a wild cow.

<sup>2</sup> A *koṭhīlā* is a large cylindrical vessel in which grain is stored.

It has already been pointed out under the head of Bihārī, *vide* Vol. V, Pt. II, p. 266, that the District of Mirzapur, which lies immediately to the east of that of Allahabad, consists of three tracts, *viz.*, a North-Gangetic; a main, central portion, which lies north of the river Sone and south of the Ganges; and the tract known as Sōn-pār, which lies south of the former river. The language of the main, central portion is the Western Bhojpuri dialect of Bihārī which gradually shades off into Awadhī as we go westwards. The same dialect is also spoken in the small area of *Tappa Kōn*, *Taluka Majhwā*, and *Pargana Karyāt Sikhar*, which are in the North-Gangetic tract, close to the border of the District of Benares. In the rest of the North-Gangetic Tract, *i.e.*, in *Pargana Bhadohī*, which is a portion of the family domains of the Mahārāja of Benares, it is locally reported that a 'Provincial Dialect' is spoken. On examination of the specimens of this language, it is clear that this 'Provincial Dialect' is only Awadhī similar to that spoken in Eastern Allahabad, and in Western Jaunpur, which lies immediately to its north.

In the Sōn-pār, the language is Baghēli. This tract has been only lately colonised by Aryan races, and the former Aborigines have almost entirely given up the use of their own languages. A few still speak Kōrwārī, but the Kōls speak Baghēli like their neighbours, and the language which was returned as Kōl from Mirzapur turns out on investigation to be only the Baghēli spoken by the other inhabitants of Sōn-pār, with a few corruptions.

We thus get the following revised estimated figures for the languages spoken in the District of Mirzapur:—

Western Bhojpuri	.	.	.	.	.	.	.	.	.	810,000
Awadhī of North-Gangetic Tract	.	.	.	.	.	.	.	.	.	252,000
Baghēli of Sōn-pār	.	.	.	.	.	.	.	.	.	49,500
Hindostānī	.	.	.	.	.	.	.	.	.	49,500
Korwārī	.	.	.	.	.	.	.	.	.	33
Other Languages	.	.	.	.	.	.	.	.	.	475
TOTAL										1,161,508

It is unnecessary to give full specimens of the dialect of the north Gangetic tract. It will be sufficient to give the first few lines of the local version of the Parable of the Prodigal Son in transliteration. The same specimen will also do for the dialect of Western Jaunpur, or, as it is locally known, Banaudhī.



[No. 21.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

## AWADHĪ DIALECT.

(NORTH OF DISTRICT MIRZAPUR.)

Ēk jānē-kē dūi beṭwā rahin. Lahur<sup>a</sup>kā ap<sup>a</sup>nē bāp-sē  
*One man-of two sons were. The-younger his-own father-to*  
 kahesi ki, ‘bāp hamār hissā hamē bāṭi dē.’ Tab ō-kar  
*said that, ‘father my share me-to dividing give.’ Then his*  
 bāp āpan sab dhan daulati ap<sup>a</sup>nē dūnō larikan-kē bāṭi dihesi.  
*father his-own all property riches his-own both sons-to dividing gave.*

## AWADHĪ SPOKEN AS A VERNACULAR IN OTHER PARTS OF INDIA.

Besides having its own proper habitat, Awadhī is widely spoken by Musalmāns over the area in which Bihārī is the proper vernacular. This is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. The use of this dialect extends on the North of the Ganges as far east as the District of Muzaffarpur. It does not appear to be current in Darbhanga. South of the Ganges it extends as far east as the District of Gaya.

It is unfortunately impossible to give anything like accurate figures for the number of people who speak Awadhī in this area. The following figures are based upon approximate figures furnished by the various district officers :—

Province.	District.	Estimated number of speakers of Awadhī.
Lower Provinces of Bengal—		
	Muzaffarpur . . . . .	204,954
	Saran . . . . .	40,000
	Champaran . . . . .	58,000
	Gaya . . . . .	64,500
	Shahabad . . . . .	137,000
	Total for Lower Provinces	504,454
North-Western Provinces—		
	Ballia . . . . .	30,370
	Ghazipur . . . . .	111,000
	Benares . . . . .	120,000
	Mirzapur (Central) . . . . .	31,000
	Azamgarh . . . . .	107,000
	Gorakhpur . . . . .	9,989
	Basti . . . . .	Nil
	Total for North-Western Provinces	409,359
	GRAND TOTAL	913,813

In the District of Muzaffarpur this Awadhī dialect is spoken by the low-caste Musalmāns, the majority of whom belong to the Jolahā or weaver caste. It is hence locally known as Jolahā Bōlī, and was described in the local return as a mixture of the local Maithilī and Hindōstānī. An examination of the specimen which is given below will show that it is excellent Awadhī with only a slight infusion of these two languages. It should be noted that there is also a Jolahā Bōlī spoken in the Darbhanga District; but it is pure Maithilī, and is quite distinct from the dialect of the same name spoken in Muzaffarpur.

In the District of Saran, Awadhī is not spoken by the lowest class of Musalmāns, who speak the local Bhojpuri. But it is spoken by those of the middle class, and is locally called 'Bihārī Hindī.' A revised local estimate puts the number of speakers at 40,000.

In the District of Champaran, Awadhī is spoken by the middle-class Musalmāns, and by people of the Tikulihār, or spangle-maker, caste. The latter are locally reported to number, in round figures, 8,000. I roughly estimate the former at 50,000, so that the total number of speakers of Awadhī may be estimated at 58,000. The Awadhī spoken by the Tikulihārs is locally known as Tikulihārī. That spoken by

the middle class Musalmāns is called Shekhaī. The local reporters seem to be quite unaware that they are the same language.

It would be a waste of paper to give full specimens of these various occurrences of Awadhī. Indeed, it would be hardly necessary to give any specimens at all, were it not for the fact that the dialect is commonly used as a sort of language of politeness by all rustics of the Bihārī area when talking to Europeans, much as Urdū is used by their betters. This fact accounts for the frequency with which Europeans hear words like *kahis*, *dihis*, when conversing with servants whose native home is Bihār. It is commonly supposed that when servants use such expressions they are employing their own rustic dialect. Such, however, is not always the case. In the case of Bihārī Hindūs they are using a language which they have picked up from their Musalmān friends, and which they imagine to be the Hindōstānī of polite society. It will be sufficient to give the first few sentences of the versions of the Parable of the Prodigal Son which have been made into the Jolahā Bōlī of Muzaffarpur and into the Shekhaī of Champaran.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

JOLAHĀ BŌLĪ.

(MUZAFFARPUR DISTRICT.)

Ēk kōi ād<sup>a</sup>mi-kō dū laṛikā rabā. Oh-mē-sē chhoṭ<sup>a</sup>kā bāp-sē  
*One certain man-to two sons were. Them-in-from the-younger father-to*  
 kabis, 'hō bābā, māl daulat-mē-sē jō ham<sup>a</sup>rā hissā-bakh<sup>a</sup>rā hōy  
*said, 'O father, property riches-in-from what my share may-be*  
 sō ham-kō dē-da.' Tab wah wah-kō ap<sup>a</sup>nā dhan bāt dihis.  
*that me-to give.' Then he him-to his-own property dividing gave.*  
 Bahut din na gujarā kī chhoṭ<sup>a</sup>kā laṛkā sab kuchh jamā-kar-ke  
*Many days not passed that the-younger son all things collecting*  
 dūr dēs chālā-gawā. Aur wahā awār-pan-mē din gāwā-ke  
*distant country-to went-away. And there waywardness-in days having-spent*  
 ap<sup>a</sup>nā sar<sup>a</sup>bas gāwā-dālis. Aur jab wah ap<sup>a</sup>nā sab kuchh urā-dihis tab  
*his-own all lost. And when he his-own all things had-squandered then*  
 us dēs-mē bhārī akāl parā, aur wah kaṅgāl bha-gawā. Aur wah  
*that country-in heavy famine fell, and he indigent became. And he*  
 us dēs-kē ēk lam<sup>a</sup>har ād<sup>a</sup>mī kihā jā-ke rah<sup>a</sup>nē lagā. Wah ō-kō  
*that country-of one great man near going to-live began. He him*  
 khēt-mē sūar charānē-kō bhējis.  
*field-in swine to-feed sent.*

[No. 23.]

SHEKHAĪ.

(CHAMPARAN DISTRICT.)

E-gō ād<sup>a</sup>mi-kā dū-gō bēṭā rahē. Chhoṭ<sup>a</sup>kā ap<sup>a</sup>nē bābā-sē kahes  
*One man-of two sons were. The-younger his-own father-to said*  
 ke, 'ham<sup>a</sup>rā hissā ham<sup>a</sup>rā dē-da.' Tab un-kē pās jē dhan rahē  
*that, 'my share to-me give.' Then him-of near what property was*  
 sē un-kē dē-diyen. Thorā din bād ū sab dhan lē-ke  
*that him-to he-gave-away. A-few days after he all property taking*  
 par-dēsē chālā-gawā. Luchāi-mē sab dhan āpan kharāb-kihes.  
*to-a-foreign-country went-away. Debauchery-in all property his-own he-spoiled.*  
 Jab dhan sab kharāb-ka-dihes tab ok<sup>a</sup>rā dukh hōwe lāges. Tab  
*When fortune all he-had-spoiled then him-to trouble to-be began. Then*  
 wah dēsā-kā ek ād<sup>a</sup>mī kihā rah-gawā, jē ap<sup>a</sup>nā khēt-mē sūar  
*that country-of one man near he-lived, who his-own field-in swine*  
 charāw<sup>a</sup>nē-kē bhējis.  
*to-feed sent(-him).*

## THĀRŪ AWADHĪ.

The language spoken by the Thārūs has been fully dealt with under the head of Bihārī, Vol. V, Pt. II, pp. 313 and ff. Commencing at Bahraich and going eastwards they speak a corrupt form of Bhojpuri. On the other hand, the 3,000 Thārūs of Kheri, who are settled in the north and west of the district have been locally reported to speak a 'Corrupt Gōrkhālī.' An examination of the specimen of their dialect received from that district shows that it is neither more nor less than the local Awadhī, mixed with Kanaujī, with a few ignorant corruptions. This will be evident from the following first few sentences of the local Thārū version of the Parable of the Prodigal Son.

[No. 24.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

THĀRŪ AWADHĪ.

(KHERI DISTRICT.)

Phalānē padhān-kē dui laurā rahaĩ. O-mā-sē lahurā laurā  
*A-certain gentleman-of two sons were. Them-in-from the-younger son*  
 daddā-sē bōlā, 'daddā rē, hamārā jō-kuchh hō māl-kā  
*the-father-to spoke, 'father O, mine whatever may-be property-of*  
 jhāḍā bāt dē.' Woh ap'nī jīt-mē un-kō bāt diyā.  
*share dividing give.' He his-own life-time-in him-to dividing gave.*  
 Bahut din nāhī bhayē ki lahurā laurā sab kuchh ekatthā-kar-ke  
*Many days not became that the-younger son all things putting-together*  
 dūr-kē dēs-kō chalō-gayō. Aur ap'nā māl luchāi-mā huwā  
*distant country-to went-away. And his-own property wickedness-in there*  
 urāy-daī. Aur jab sab urāy-daī tab us dēs-mā akāl  
*squandered. And when all he-squandered then that country-in famine*  
 pareo. Aur wah us dēs-ke phalānē basindā-kē tīr gayō  
*fell. And he that country-of a-certain inhabitant-of near went*  
 aur woh usē ap'ne khētān-mā sūar charāw'ne paṭhaeo.  
*and he him his-own fields-in swine to-feed sent-him.*





example of the perfect tense is *kihyō-hai*, I have done. The honorific imperative ends, as in Bihārī, in *i*. Thus, *dēi*, be good enough to give; *karī*, be good enough to make. The Infinitive ends in *b*, as in Awadhī and Bihārī, and verbs whose roots end in *ā* have an oblique form in *māi*, in this also following the latter language. Examples are *jāb* to go; *charāmāi-kā*, for feeding; and *kahāmāi-māphik*, fit to be called.

Typical of the Baghēlī dialect is the *sukhūn-takiyā*, or expletive, *tai*, which is added to the past tense of verbs, like the *sā* of Bhojpurī. It occurs several times in the specimens. The following are examples. *Gē-tai*, they had gone; *dēt-rahā-tai*, he was giving; *rahē-tai*, they were; *rahā-tai*, he was; *mari-gā-tai*, he died. In some cases it has the force of the Hindī *thā*, like the *tō* or *tē* which we shall note in the more western dialects.

We have already seen that tenses formed from the present participle change for gender. The same is the case with tenses derived from the past participle. Thus, we have in the second specimen, *paṭṭī rahī-gai-hai*, the share has remained. Here and there we see traces of the passive construction of the past tenses of transitive verbs, but the active construction is the most common. An instance of the passive construction is *ap<sup>nā</sup>* (the oblique form instead of the nom. *ap<sup>nē</sup>*) *achchhā bhōjan kīnhen-hai*, Your Honour has given a good feast.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

## SPECIMEN I.

एक मनई के दुइ लरिका रहै । तौने-मा छोटकौना अपने बाप-से कहिस दादा धन-मा जौन मोर हींसा होइ तौन मोहीं दै देई । तब वा उन का आपन धन बाँटि दिहिस । बहुत दिन नहीं गे-तै कि छोटकौना लरिका सब एकट्ठा कै-के परदेस चला-गा और उहाँ लुचई-मा दिन बिताइ-के आपन धन उड़ाइ दिहिस । जब वा सब कुछ उड़ाइ चुका तब ओह देस-मा अकाल पड़ा औ वा कङ्काल होइ-गा औ वा ओह देस-वालेन-मा एक-के इहाँ जाइ-के रहै लाग वा वो-का अपने खेत-मा सुअर चरामै-का पठइस । औ वा उनहिन छेमिन-तै जिनक सुअर खात रहे-तै आपन पेट भरै चाहत रहा-तै । औ ओ-का कोऊ कुछ नहीं देत रहा-तै । तब वो-का चेत भा । औ वा कहिस कि मोर बाप-के कतने मजूरन-का खाइ-से अधिकहा रोटी होति-है औ मै भूखन मरल्यो-है । मै उठि-कै अपने बाप-के लघे जैहौँ औ वो-से कहिहौँ कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौँहँ पाप किछो-है मै फेर-के अपना-केर लरिका कहामै माफिक नहीं आहैउँ अपने मजूरन मा एक-के नाईँ मोहीं करी । तब वा उठि-कै अपने बाप-के लघे चला । पै वा दूरिनरहा-तै कि वो-कर बाप वोही देखि-कै दाया कीन्हिस औ दौरि-कै वो-के गरे-मा लपटि-कै वो-का चूमिस । लरिका वो-से कहिस कि बाप मै दइउ-के बिरुद्ध औ अपना-के सौँहँ पाप किछो-है अब फेरि-कै अपना-केर लरिका कहामै जोग नहीं आहैउँ । पै बाप अपने चकरन-से कहिस कि सब-से निकहा कपड़ा निकास-के वो-का पहिरावा औ वो-के हाथ-मा मुँदरी औ गोड़े-मा पनहीं पहिरावा । औ हम खई औ खुसौ करी । काहे से कि या मोर लरिका मरि-गा-तै फेरि-कै जिया-है । हेराइ-गा-तै फेरि-कै मिला-है ॥

जब उईँ आनन्द करै लागै तब वो-कर जेठ लरिका खेत-मा रहा-तै । औ जब वा आवत आवत घर-के लघे पहुँचा तब बाजा और नाच-केर अबाज

सुनिस । औ वा अपने चकरन-मा एक-का अपने लघे बोलाइ-कै पूँछिस कि या का होत-है । वा वो-से कहिस कि अपना-केर भाई आवा-है औ अपना-के दाऊ निकहा खाइ-का खाइन-है काहे-से कि वो-का नीक सूख पाइन-है । पे वा रिस कीन्हिस औ भीतर न जाब चाहिस । यहाँ-से वो-कर बाप बाहेर आइ-कै वोही मनामै लाग । वा बाप-का जबाब दिहिस कि देखी मै प्रतने बरिसन-से अपना-केर सेवा करतेऊँ-है औ कब-हूँ अपना-केर हुकुम नहीं टारेऊँ । औ अपना मोहीं कब-हूँ एक वोकरौ भर नहीं दीन कि मै अपने दोस्तन-के साथ आनन्द करतेऊँ । पे अपना-केर या लरिका जौन पतुरियन-के साथ अपना-केर धन खाइ-गा-है जब-हिन आवा तब-हिन वो-के खातिर अपना अच्छा भोजन कीन्हन-है । बाप वो-से कहिस कि बेटा तैं सब दिन मोरे साथ हये औ जौन कुछ मोरे है तौन सबतोर आय । पे आनन्द करब औ खुस होब उचित रहा-तै काहे से कि या तोर भाई मरि-गा-तै फेरि-के जिया-है हेराइ-गा-तै फेरि-के मिला-है ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ēk manāi-kē dui larikā rahaĩ. Taunē-mā chhoṭ<sup>a</sup>kaunā ap<sup>a</sup>nē  
*One man-of two sons were. Them-in the-younger his-own*  
 bāp-sē kahis, 'dādā, dhan-mā jaun mōr hīsā hōi, taun  
*father-to said, 'father, the-property-in which my share may-be, that*  
 mōhĩ dāĩ-dēi.' Tab wā un-kā āpan dhan bāṭi dihis.  
*to-me give-away.' Then he them-to his-own property dividing gave.*  
 Bahut din nahĩ gē-tai ki chhoṭ<sup>a</sup>kaunā larikā sab ekatṭhā.  
*Many days not passed that the-younger son all together*  
 kāĩ-ke par-dēs chalā-gā; aur uhā luchihaĩ-mā din  
*having-made (to)-a-foreign-land went-away; and there debauchery-in days*  
 bitāi-ke āpan dhan urāi-dihis. Jab wā sab-kuchh  
*having-caused-to-pass his-own fortune wasted-away. When he everything*  
 urāi-chukā tab ōh dēs-mā akāl para. Au wā  
*had-spent-completely then that country-in a-famine fell. And he*  
 kaṅgāl hoi-gā. Au wā ōh dēs-wālen-mā ēk-kē ihā jai-ke  
*indigent became. And he that countrymen-in one-of near going*  
 rahāĩ lāg. Wā wō-kā ap<sup>a</sup>nē khēt-mā suar charāmāĩ-kā paṭhaĩs. Au  
*to-live began. He him his-own fields-in swine feeding-for sent. And*  
 wā un<sup>a</sup>hin chhēmin-tē jin-ka suar khāt-rahē-tai āpan pēt  
*he those-very husks-with which the-swine used-to-eat his-own belly*  
 bharāĩ chāhat-rahā-tai. Au ō-kā kōū kuchhū nahĩ dēt-rahā-tai.  
*to-fill wished. And him-to anybody anything not used-to-give.*  
 Tab wō-kā chēt bhā. Au wā kāhis ki, 'mōrē bāp-kē ket<sup>a</sup>nē  
*Then him-to senses became. And he said that, 'my father-of how-many*  
 majūran-kā khāi-sē adhik<sup>a</sup>bā rōṭi hōti-hai au mai bhūkhan mar<sup>a</sup>tyō-hāĩ.  
*labourers-to eating-than more bread is and I from-hunger dying-am.*  
 Mai uṭhi-kāĩ ap<sup>a</sup>nē bāp-kē laghē jaihaũ au wō-sē kahihaũ ki,  
*I arising my-own father-of near will-go and him-to I-will-say that,*  
 "bāp, mai Daũ-kē biruddh au ap<sup>a</sup>nā-kē saũhē pāp kihyō-hai.  
*"father, I God-of against and Your-Honour-of before sin have-done.*  
 Mai phēr-ke ap<sup>a</sup>nā-kēr larikā kahāmāĩ māphik nahĩ āheũ. Ap<sup>a</sup>nē  
*I again Your-Honour-of son to-be-called worthy not am. Your-own*

majūran-mā ēk-kē nāī mōhī kari.”” Tab wā uṭhi-kāī ap<sup>nē</sup> bāp-kē  
*labourers-in one-of like me make.”” Then he arising his-own father-of*  
 laghē chalā. Pai wā dūrin rahā-tai ki wō-kar bāp wōhī dēkhi-kāī  
*near went. But he in-distance was that his father him seeing*  
 dāyā kinhis au dauri-ke wō-kē garē-mā lapaṭi-kāī wō-kā chūmis,  
*pity did and running his neck-on embracing him kissed.*

Larikā wō-sē kahis ki, ‘bāp, mai Daū-kē biruddh au ap<sup>nā</sup>-kē  
*The-son him-to said that, ‘father, I God-of against and Your-Honour-of*  
 saūhē pāp kiyō-hai. Ab phēri-kāī ap<sup>nā</sup>-kēr larikā kahāmāī jōg  
*before sin have-done. Now again Your-Honour-of son to-be-called worthy*  
 nahī āheū.’ Pai bāp ap<sup>nē</sup> chak<sup>ran</sup>-sē kahis ki, ‘sab-sē  
*not I-am.’ But the-father his-own servants-to said that, ‘all-than*  
 nik<sup>hā</sup> kap<sup>rā</sup> nikās-ke wō-kā pahirāwā; au wō-kē hāth-mā mūd<sup>ri</sup>  
*good clothes taking-out him-to put-on; and his hand-on a-ring*  
 au gōṛē-mā pan<sup>hī</sup> pahirāwā; au ham khai au khusī kari;  
*and feet-on shoes put-on; and us let-eat and happiness make;*  
 kāhē-sē ki yā mōr larikā mari-gā-tai, phēri-kāī jiyā-hai;  
*because that this my son having-died-went, again has-come-to-life;*

herāi-gā-tai, phēri-kāī milā-hai.’  
*having-been-lost-went, again has-been-found.’*

Jab uī ānand karāī lāgē, tab wō-kar jēth larikā  
*When they rejoicing to-make began, then his elder son*  
 khēt-mā rahā-tai. Au jab wā āwat-āwat ghar-kē laghē pahūchā tab  
*field-in was. And when he coming house-of near arrived then*  
 bājā aur nāch-kēr abāj sunis. Au wā ap<sup>nē</sup> chak<sup>ran</sup>-mā  
*music and dancing-of sound he-heard. And he his-own servants-in*  
 ēk-kā ap<sup>nē</sup> laghē bolāi-kāī pūchhis ki, ‘yā kā hōt-hai?’ Wā  
*one-to himself-of near calling asked that, ‘this what is-happening?’ He*  
 wō-sē kahis ki, ‘ap<sup>nā</sup>-kēr bhāī ābā-hai au ap<sup>nā</sup>-ke  
*to-him said that, ‘Your-Honour-of brother come-is and Your-Honour-of*  
 dāu nik<sup>hā</sup> khāi-kā khāin-hai, kāhē-sē ki wō-kā nik-sūkh  
*father good food has-eaten, because that him well-and-healthy*  
 pāini-hai.’ Pai wā ris kinhis au bhitar na jāb chāhis.  
*he-has-found.’ But he anger did and inside not to-go wished.*

Yahā-sē wō-kar bāp baher āi-kāī wō-hī manāmāī lāg.  
*Owing-to-this his father outside coming him-even to-appease began.*  
 Wā bāp-kā jābāb dihis ki ‘dēkhi, mai et<sup>nē</sup> barisan-sē,  
*He the-father-to answer gave that ‘see, I so-many years-since,*  
 ap<sup>nā</sup>-kēr sēwā kar<sup>teū</sup>-hai, au kab-hū ap<sup>nā</sup>-kēr hukum  
*Your-Honour-of service doing-am, and ever-even Your-Honour-of orders*

nahī tāreũ; au ap'nā mōhī kab-hũ ěk bok'rau-bhar nahī dīn  
*not disobeyed; and Your-Honour to-me ever-even one goat-even not gave*  
 ki mai ap'nē dōstan-kē sāth ānand kar'teũ. Pai  
*that I my-own friends-of with rejoicing might-have-made. But*  
 ap'nā-kēr yā larikā jaun paturīyan-kē sāth ap'nā-kēr  
*Your-Honour-of this son who harlots-of with Your-Honour-of*  
 dhan khāi-gā-hai, jab'hin ābā tab'hin wō-kē khātīr  
*fortune has-eaten-up, when-even he-came then-even him-of for-the-sake*  
 ap'nā achēhā bhōjan kīnhen-hai.' Bāp wō-sē kahis ki  
*Your-Honour good feast made-has.' The-father him-to said that*  
 'bēṭā, tāī sab dīn mōrē sāth hayē au jaun-kuchh mōrē hai taun sab  
*'son, thou all days me with art and what-ever mine is that all*  
 tōr āy. Pai ānand-karab au khus-hōb uchit rahā-tai; kāhē-sē ki  
*thine is. But to-make-merry and to-be-pleased proper was; because that*  
 yā tōr bhāī mari-gā-tāī, phēri-kāī jiyā-hāī; herāi-gā-tai,  
*this thy brother having-died-went, again has-come-to-life; having-been-lost-went,*  
 phēri-ke milā-hai.'  
*again has-been-found.'*



[No. 26.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHELĪ DIALECT.

(REWA, BAGHELKHAND AGENCY.)

## SPECIMEN II.

हम पाँचन-मा आपुस-मा जिमौ जाघा खातिर लड़ाई होइ-गै-तै । पहिले सब भाई सामे-मा रहे-हैं पुन निनार होइ-गे । पहिले बहुत लड़ाई रही-है पै अब सब मुकदमा पट-पटाइ-गे । अब वैसन-मा कौनौ लड़ाई नहीं आय । पै अब-हूँ पहिलेन कौ लड़ाई-के मारे नौक-के बोल-चाल नहीं आइ । औ तब-हिन से आपुस-का खाबौ पियब कूट-है । जाघा काहे अर्जी दिहिन-रहै पै गमी परि-गै । तीन-ते न पहुँचे ता मुकदमा खारिज होइ-गा । पट्टी-मा पाँच छ जने पट्टीदार रहे-हैं । उई मर-गे और उन-कर जाघा सरकार-मा जप्त होइ-गे । अब हमार दुइ जने भाई-कै पट्टी रहि-गै-है ॥

## TRANSLITERATION AND TRANSLATION.

## STATEMENT OF AN ACCUSED PERSON.

Ham-pāchan-mā	āpus-mā	jimi	jāghā	khātir	laṛāi	hoi-gai-tai.		
<i>We-five-among</i>	<i>with-one-another</i>	<i>land</i>	<i>ground</i>	<i>for</i>	<i>quarrel</i>	<i>took-place.</i>		
Pahilē	sab	bhāi	sājhē-mā	rahē-haī.	Pun	ninār	hoi-gē.	
<i>Formerly</i>	<i>all</i>	<i>brethren</i>	<i>conjointly</i>	<i>lived.</i>	<i>Again</i>	<i>separate</i>	<i>became.</i>	
Pahilē	bahut	laṛāi	rahī-hai.	Pai	ab	sab	mukad <sup>a</sup> mā	paṭ-paṭāi-
<i>Formerly</i>	<i>much</i>	<i>quarrel</i>	<i>existed.</i>	<i>But</i>	<i>now</i>	<i>all</i>	<i>cases</i>	<i>have-been-</i>
gē.	Ab	waisan-mā	kaunau	laṛāi	nahī	āy.	Pai	
<i>compromised.</i>	<i>Now</i>	<i>in-such(-a-sense)</i>	<i>any</i>	<i>quarrel</i>	<i>not</i>	<i>is.</i>	<i>But</i>	
ab-hū	pahilen-kī	laṛāi-kē	mārē	nik-ke	bōl-chāl	nahī	āi.	
<i>even-now</i>	<i>previous</i>	<i>quarrel-of</i>	<i>reason-by</i>	<i>good-having-done</i>	<i>talk</i>	<i>not</i>	<i>is.</i>	
Au	tab <sup>a</sup> hin-sē	āpus-kā	khābau-piyab	chhūṭ-hai.	Jāghā-kāhē			
<i>And</i>	<i>since-then</i>	<i>with-one-another</i>	<i>eating-and-drinking</i>	<i>is-stopped.</i>	<i>Land-for</i>			
arji	dihin-rahai.	Pai	gamī	pari-gai;	taunē-tē	na		
<i>application</i>	<i>they-had-submitted.</i>	<i>But</i>	<i>mourning</i>	<i>happened;</i>	<i>thereby</i>	<i>not</i>		
pahūchē	tā	mukad <sup>a</sup> mā	khārij-hoi-gā.	Paṭṭi-mā	pāch			
<i>they-reached(-the-court)</i>	<i>hence</i>	<i>the-case</i>	<i>was-dismissed.</i>	<i>The-share-in</i>	<i>five</i>			
chha	janē	paṭṭi-dār	rahē-haī.	Uī	mar-gē	aur	un-kar	jāghā
<i>six</i>	<i>persons</i>	<i>co-sharers</i>	<i>were.</i>	<i>They</i>	<i>died</i>	<i>and</i>	<i>their</i>	<i>land</i>

Sar<sup>a</sup>kār-mā      japt-hoi-gai.      Ab   hamār   dui-janē   bhāi-kāī   patti  
*Government-in   was-appropriated.   Now   my   two-persons   brothers-of   share*  
 rahi-gai-hai.  
*remains.*

---

### FREE TRANSLATION OF THE FOREGOING.

We had a dispute amongst ourselves<sup>1</sup> about land. Formerly all our brethren lived conjointly, but later on we became separate. Formerly there was a great dispute, but now all the cases have been compromised, and at present, in that sense, we have no enmity; but still we are not on speaking terms on account of the original quarrel, nor do we eat or drink together. They had submitted an application for the land, but there happened to be a mourning for the death of a relative, and, owing to their not reaching the court in time, the case was dismissed. There used to be five or six co-sharers, but they died and their land was attached by Government. Now all that remains is the share of myself and my brother.

---

It will suffice to give a short specimen for the dialect of the Sōn-pār portion of Mirzapur district. The only peculiarity of this dialect is that it sometimes borrows words and phrases from the Western Bhojpuri of the centre of the district. Thus, *bhaīl*, in the specimen, is Western Bhojpuri, not Bagheli. So the futures *jāb*, I will go, and *kahab*, I will say, are borrowed from Western Bhojpuri, and give the extract an air of being written in Awadhi which also uses this future with *b*.

<sup>1</sup> The word *pāchan*, the oblique plural of *pāch*, five, is used here to signify a collection,—‘all of us.’

[No. 27.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ DIALECT.

(SŌN-PĀR TRACT OF DISTRICT MIRZAPUR.)

Ēk ād'mī-kē dō bēṭā rahē. Aur chhōṭā bēṭā bāp-sē  
*One man-of two sons were. And the-younger son the-father-to*  
 kahis, 'dauā, chīj-batus-mē jawan mōr bakh'rā hōy bāṭ dē.'  
*said, 'father, things-in which my share may-be dividing give-me.'*  
 Tab wah āpan jiūkā-kā dōṇō jan-kē bāṭ dihis. Thōrē din  
*Then he his-own livelihood both persons-to dividing gave. A-few days*  
 bhaīl-hōi kī chhōṭā chhaūrā sab jōr-baṭōr-ke lē-ke  
*might-have-become (passed) that the-younger son all collecting taking*  
 dūr dēs-mē chal-gaīs; aur kul-hī pūji gūṛāi-mē urāy-dihis.  
*far country-into went-away; and all-even property debauchery-in squandered.*  
 Aur jab sab urāy-chukal tab woh dēs-mē baṛā bhārī akāl  
*And when all squandering-finished then that country-in very great famine*  
 paṛis. Tab wah-kā jarūrat bhaīs. Tab wah dēs-kē ik jan  
*fell. Then him-to want became. Then that country-of one person*  
 thān gaīs. Wah tab āpan khēt-mē sūar charāwe-ke kaī-dihis.  
*near he-went. He then his-own field-in swine to-feed employed-him.*  
 Aur bhūsi-sē āpan pēt bharē-kē rājī rahis jawan sūar  
*And husks-with his-own stomach to-fill agreed he-was which swine*  
 khāt-rahē. Aur oh-kā kōi nāhī dihis. Aur jab ō-kar jī  
*eating-were. And him-to anybody not gave. And when his mind*  
 ṭhikānē bhaīs, tab kahis, 'ham'rē dāū-kē nōkar kit'nē haīhaī  
*settled became, then he-said, 'my father-of servants how-many will-be*  
 jin-kā rōṭī bhar-pēt milat-haīs aur bach-rahāt-haīs; aur maī bhūkhan  
*whom-to bread full-belly is-given and saved-remains; and I from-hunger*  
 marat-hū. Āpan dāū-kē pās chalal-jāb aur kahab ki, "dāū,  
*dying-am. My-own father-of near I-will-walk-up and I-will-say that, "father,*  
 moh-sē baṛā kasūr Bhag'wān-kē niarē aur tōr niarē bhaīs. Aur  
*me-by great fault God-of near and thee near became. And*  
 maī tōr bēṭā kah'bē lāyak nāhī baṛiyō. Ap'nē nok'ran-kī nāī  
*I thy son to-be-called worthy not am. Thy-own servants-of like*  
 mōhū-kē rakh-lē."  
*me-too keep."*

## THE BROKEN DIALECTS OF THE WEST.

Immediately to the west of Baghēli, the language is Bundēli, but between the two there are a number of border dialects which are a mixture of both languages. Although these lie to the west of Awadhī as well as of Baghēli, they are all more nearly akin to the latter than the former; in that, instead of the *b*-future, we have the one with *h*, and sometimes even meet the typical Baghēli enclitic *tai*. One peculiarity of Eastern Hindī is very prominent in these languages, *viz.*, the preference of *wa* for *o*, of *wā* for *ō*, of *ya* for *e*, and of *yā* for *ē*. This, as has been previously pointed out, is frequent both in Awadhī and in Baghēli, but there it does not occur to anything like the same extent as it does in these western broken dialects. This is mentioned here once for all. In dealing with the broken dialects, I shall not attempt to point out every instance of its occurrence.

## TIRHĀRĪ.

This language has been reported from five districts lying on the banks, in Hindō-stānī *tīr*, of the River Jamna, *viz.*, on the north bank, Fatehpur and Cawnpore, and on the south bank Banda, Hamirpur, and Jalaun. As its name implies, it is the language of the river banks, along which, only, it is spoken. From all these districts, it has been returned as a dialect of Bundēli. This is, however, an incorrect description. As a matter of fact, the name is not that of any one dialect at all, but, according to locality, it represents three distinct dialects. In Jalaun, the dialect which is named Tirhārī is good Bundēli. In Cawnpore, it is Kanaujī with some admixture of Awadhī. While in Fatehpur, Banda, and Hamirpur it is Baghēli mixed with Bundēli, the proportion of the latter language increasing as we go westwards. The name should properly be spelt *Tir'hārī*, but I follow the more usual and convenient method of writing it Tirhārī.

The Tirhārī of Jalaun will be described when dealing with Bundēli. That of Cawnpore will be found under the head of Kanaujī. At present we shall only discuss the various forms of it which occur in the three remaining districts.

The number of speakers of Baghēli Tirhārī is reported to be as follows :—

Fatehpur	.	.	.	.	.	.	.	.	.	197,700
Banda	.	.	.	.	.	.	.	.	.	25,000
Hamirpur	.	.	.	.	.	.	.	.	.	3,000
										TOTAL
										225,700

We shall commence with the Tirhārī of Banda. The specimen is a version of the Parable of the Prodigal Son. In the very first sentence, we meet an instance of the peculiarity of spelling just noticed, *viz.*, in the word *gadyāl* for *gadēl*, a son. The conjugation of the verbs is as in Awadhī, and so is the declension of nouns, except in one important point, *viz.*, that before transitive nouns in the past tense, the Agent case is used with the Western Hindī and Bundēli suffix *nē*. This occurs even before verbs which are conjugated in the Awadhī manner, in which, at the present day, the active, and not the passive, construction is usual. Thus, in the third sentence of the following specimen, we have *marai-nē bāṭi dihis*, the man divided, or more literally, by the man divided (for 'it was divided by him'). So also in many other cases. Sometimes, as in *bāpañ*, *bap<sup>a</sup>vai*, the Agent case is in the form of the oblique case ending in *ai* or *ai*, instead of suffixing *nē*. This is an interesting survival from the old Prakrit dialect of the locality.

[No. 28.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउँ मड़ई-के दुइ गद्याल रहै । उन अपने बाप-तन कहिन कि अरे मोरे बाप तै हमरे हीसन-का माल ठाल हमै बाँटि दे । तब मड़ै-ने आपन सब लैया पुँजिया दानौँ गद्यालन-का बाँटि दिहिस । कुछ दिन बीते छोटे गद्याले आपन सब माल ठाल जमा किहिस । औ लै-कै बड़ी दूरी बिदेसै निकारि गवा । हुन आपन सब रुपया पैसा गुंडई-माँ उठाय डारिस । जब सब लैया पुँजिया लाय गै तब उई देसवा-माँ बड़ा भारी काल पड़ा । तब उही रोज २-कै खरिच खराबा-कै दिक्कत होनि लाग । तब वो वहि देसवा-के एक रहीस महाजन-के लगे गवा । औ जाय वहि-तै भेंट भलाई किहिस । वहीँ वही आपने ख्यातन-माँ सुवरन-के चरावै-के बरे पठवाइस । वो वही भूसी खाय निबाह करतै जिही सूवर खात-रहै । पै कौनेउँ मड़ै-ने वही वही न खाँय दिहिस । जब वही होस भा तब अपने मन-माँ कहिस कि दिख-ले मोरे बाप-के बहुत से नौकरिहन-का इतना मिलत-है कि उई अच्छी तहन प्याट भर खाति-है औ कुछ बचाय ल्यात-है । हाय बाप रे मै भूखन मरत-हौँ । अब हिन-ते अपने बाप-के लगे जैहौँ और वहि-ते कहिहौँ कि ओ मोरे काका मै नरायन-के उलटे औ तोरे सौँघे अपराध किछूँ । औ मै यहि लायक नहीं आछूँ कि त्वार गद्याल बाजौँ । मोहीँ अपने और मजूरन की तरह राखि ल्याव । यहि-के पाछे वो उठा औ अपने बपवा-के लगे आवा । पै अबे वो अपने बपवा-के लगे न पहुँचा-रहै कि वहि-के बापै दूरी-तै दीखिस औ मारे स्वाह-के दौरा औ बिठौना-के गरे-माँ छिपट गा । और वही चूमिस । गद्याले कहिस कि ओ मोरे काका मै नरायन-के उलटे औ तोरी आँखिन-के सौँघे अपराध किछूँ औ यहि लायक नहिँ आछूँ कि त्वार बेटवा कहाउँ । पै बपवै अपने नौकरिहन-का हुकुम दिहिस कि सब-ते नौक उड़िना लाय यही पहिरावो औ यहि-की अँगुरी-में मुदरी पहिराओ औ गोर्डन-माँ पनहीं पहिराओ । औ मोहीँ खाँय औ खुसी करै दव । कहे-ते-

कि यो म्वार गद्याल फिर-कै जिया-है यो हिराय गा-रहै तीन पुनि कै मिला-है । औ उइ बापौ बिठवा खुसी करै लाग ॥

यहि जून वहि-कर बड़कौना गद्याल ख्यात-माँ रहै । जब वह पुनि घर-के लगे आवा तबै वहि-के कानेन-माँ नाचै गावै-कै आवज परी । वही नौकर-न-ते याक-का बुलाइस औ पूछेसि कि यहि-कर का कारन है । नौकर वै कहौ कि त्वार कुटकौना भैवा आवा-है । औ तोरे बपवै उहि-के अच्छी तहन लौटि आवै-के कारन सब-का न्यूत किहिसि-है । बड़कौना भैवा यहो बात-पर रिसहाय उठा औ घरवा-के भीतरै नहीं जाल-रहै । तब वहि-कर बपवा बहिरे आवा औ बहुत मनाइस औ फुसलाइस । औ बड़कौना बिठवै कहेसि कि देखि ले इतने दिनन मै तोरि टहल किछू औ तोरे हुकुम-के बाहिर कब्यौ नहीं होल्युँ तै मोहीं कतौ इतनिओ मदत नहीं दिहे कि मै अपने साथिन-के सँघै खुसी करल्युँ । पै जैसे या त्वार कुटकौना बिठवा आवा जिहीं त्वार सब माल टाल गुंडई-माँ लाय डारिस तै न्यूत किहे । बपवै कहौ ओ मोरे बिठवा तै सब दिन मोरे साथ रहा आव औ सब जौन म्वार है मानौ त्वारै आय । यहै उचित रहै कि हम न्यूत करन औ खुस ह्वान काहे कि यो त्वार भाई आय । मरि-कै जिया-है । हिराय गा-रहै तीन पुनि कै मिला-है ॥



[No. 28.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT BANDA.)

## TRANSLITERATION AND TRANSLATION.

Kaūneū marai-kē dui gadyāl rahaī. Un ap<sup>nē</sup> bāp-tan kahin  
*A-certain man-of two sons were. They their-own father-to said*  
 ki, 'arē mōrē bāp, taī ham<sup>a</sup>-rē hīsan-kā māl-tāl hamaī bāṭi  
*that, 'O my father, thou our shares-of property us-to dividing*  
 dē.' Tab marai-nē āpan sab laiā-pūjiyā dwānaū gadyālan-kā  
*give.' Then the-man-by his-own all substance both sons-to*  
 bāṭi dihis. Kuchh din bitē chhōṭē gadyālē āpan sab  
*dividing was-given-by-him. Some days having-passed the-younger son his-own all*  
 māl-tāl jamā-kihis. Au lai-kāī barī dūri bidēsai  
*property collected. And taking-it very distant foreign-country-to*  
 nikari-gawā. Hun āpan sab rup<sup>yā</sup> paisā gūḍai-mā uṭhāy-dāris.  
*went-away. There his-own all money pice debauchery-in he-spent.*  
 Jabai sab laiā-pūjiyā lāy-gai, tab uī des<sup>wā</sup>-mā bapā bhāri  
*When all substance was-burnt-up, then that country-in very heavy*  
 kāl parā. Tab uhi rōj-rōj-kāī kharich-kharābā-kāī diḱkat hōnī  
*famine fell. Then him every-day-of expenditure-of trouble to-be*  
 lāg. Tab wō wahi des<sup>wā</sup>-kē ēk rahiṣ mahājan-kē lagē gawā au  
*began. Then he that country-of one well-to-do banker-of near went. and*  
 jāy wahi-tē bhēt-bhalāī kihisi. Wahī wahi ap<sup>nē</sup> khyātan-mā  
*going him-to greeting did. Him-by he his-own fields-in*  
 suwaran-kē charāwāī-kē-barē paṭh<sup>wā</sup>is. Wō wahi bhūsi khāy nibāh  
*swine feeding-for was-sent-by-him. He those-very husks eating support*  
 kar<sup>ai</sup> jihī sūwar khāt-rahāī; pai kauneū-marai-nē wahi  
*would-have-done which the-swine used-to-eat; but any-man-by to-him*  
 wāhau na khāy-dihis. Jab wahi hōs bhā tab ap<sup>nē</sup> man-mā  
*that-too not to-eat-was-given-by-him. When to-him senses became then his-own mind-in*  
 kahisi ki, 'dikh-lē, mōrē bāp-kē bahut-sē naukarihan-kā it<sup>nā</sup>  
*he-said that, 'see, my father-of many . servants-to so-much*  
 milat-hai ki uī achchhi-tahan pyāt-bhar khāti-haī au kuchh  
*is-given that they in-a-good-way belly-full eat and some*  
 bachāy-lyāt-haī. Hāy, bāp-rē, māī bhūkhan marat-haū. Ab  
*they-save. Alas, father-O, I from-hunger dying-am. Now*

hin-tē ap<sup>nē</sup> bāp-kē lagē jaihaū aur wahi-tē kahihaū ki,  
*here-from my-own father-of near I-will-go and him-to I-will-say that,*  
 “Ō mōrē kākā, maī Narāyan-kē ul<sup>tē</sup> aur tōrē saūghē ap<sup>rādh</sup> kihyū,  
*“O my father, I God-of opposite and thee before sin did,*  
 au maī yahi lāyak nahī āhyū ki twār gadyāl bājaū. Mōhī  
*and I this-for fit not am that thy son I-may-be-called. Me*  
 ap<sup>nē</sup> aur majūran-ki tarah rākhi-lyāw.” Yahi-kē pāchhē wō uṭhā  
*thy-own other labourers-of like keep.” This-of after he arose*  
 au ap<sup>nē</sup> bap<sup>wā</sup>-kē lagē āwā. Pai abē wō ap<sup>nē</sup> bap<sup>wā</sup>-kē lagē  
*and his-own father-of near came. But yet he his-own father-of near*  
 na pahūchā-rahai ki wahi-kē bāpaī dūri-tai dikhis aur  
*not had-arrived that his father distance-from saw and*  
 mārē-mwāh-kē daurā au biṭaunā-kē garē-mā chhipaṭ-gā, aur wahi  
*through-love-of he-ran and the-son-of neck-about applied-himself, and him*  
 chūmis. Gadyālē kahisi ki, ‘Ō mōrē kākā, maī Narāyan-kē ul<sup>tē</sup>  
*he-kissed. The-son said that, “O my father, I God-of opposite*  
 au tōri ākhin-kē saūghē ap<sup>rādh</sup> kihyū au yahi lāyak nahī āhyū  
*and thy eyes-of before sin did and this-for worthy not am*  
 ki twār beṭ<sup>wā</sup> kahāū.’ Pai bap<sup>wai</sup> ap<sup>nē</sup> naukarihan-kā  
*that thy son I-may-be-called.’ But the-father his-own servants-to*  
 hukum dihi ki, ‘sab-tē nīk uṛinā lāy yahi pahirāwō; au  
*orders gave that, “all-than good wrapper bringing this-one put-on; and*  
 yahi-kī āguri-mē mud<sup>ri</sup> pahirāo au gōren-mā pan<sup>hī</sup> pahirāo. Au  
*this-one-of finger-on a-ring put and feet-on shoes put. And*  
 mōhī khāy au khusī karāī dyāw; kāhē-tē ki yō mwār gadyāl  
*me eat and merry make let; because that this my son*  
 phir-kāī jiyā-hai; yō hirāy-gā-rahai, taun puni-kāī milā-hai.  
*again has-come-to-life; this had-been-lost, he again has-been-found.*  
 Au ui bāpau biṭ<sup>wā</sup> khusī karāī lāg.  
*And they father son merriment to-make began.*

Yahi jūn wahi-kar bap<sup>kaunā</sup> gadyāl khyāt-mā rahai. Jab wah  
*This time his elder son field-in was. When he*  
 puni ghar-kē lagē āwā, tabai wahi-kē kānen-mā nāchāī gāwāī-kāī  
*again house-of near came, then his ears-into dancing singing-of*  
 āwaj parī. Wahi nauk<sup>ran-tē</sup> yāk-kā bulāis au pūchhesi ki, ‘yahi-kar  
*sound fell. He servants-from one called and asked that, “this-of*  
 kā kāran hai?’ Naukar waī kahī ki, ‘twār chhuṭ<sup>kaunā</sup>  
*what cause is?’ The-servant to-him said that, “thy younger*  
 bhaiwā āwā-hai; au tōrē bap<sup>wai</sup> uhi-kē achchhi-tāhan laṭi-āwāī-kē  
*brother come-is; and thy father his in-a-good-way having-retuned-of*

kāran sab-kā nyūt kihisi-hai.' Baṛ<sup>a</sup>kaunā bhaiwā yahi bāt-par ris<sup>a</sup>hāy  
*because all-of feast made-kas.* The-elder brother this talk-on being-angry  
 uṭhā au ghar<sup>a</sup>wā-kē bhit<sup>a</sup>rai nahī jāt-rahai. Tab wahi-kar bap<sup>a</sup>wā  
*grew and house-of inside not going-was.* Then his father  
 bahirē āwā au bahut manāis au phus<sup>a</sup>lāis. Au baṛ<sup>a</sup>kaunā biṭ<sup>a</sup>wai  
*outside came and much appeased-him and coaxed.* And the-elder son  
 kahesi ki, 'dēkhi-lē, it<sup>a</sup>nē dinan maī tōri ṭahal kihyū au tōrē  
*said that, 'see, so-many days I thy service did and thy*  
 hukum-kē bāhir kabbaū nahī hōtyū, taī mōhī kataū it<sup>a</sup>nio  
*order-of out ever not used-to-become, thou to-me ever so-much*  
 madat nahī dihē ki maī ap<sup>a</sup>nē sāthin-kē sāghai khusī  
*help not gavest that I my-own companions-of in-company merriment*  
 kar<sup>a</sup>tyū. Pai jaisē yā twār chhuṭ<sup>a</sup>kaunā biṭ<sup>a</sup>wā āwā jihī twār  
*might-have-made.* But as this thy younger son came who thy  
 sab māl-tāl gūḍai-mā lāy-dāris, taī nyūt kihē.' Bap<sup>a</sup>wai kahī,  
*all property wickedness-in burnt-up, thou feast madest.* The-father said,  
 'Ō mōrē biṭ<sup>a</sup>wā, taī sab din mōrē sāth rahā-āw; au sab jaun mwār  
 'O my son, thou all days me with livest; and all what mine  
 hai mānaū twārai āy. Yahai uchit rahai ki ham nyūt karan  
*is as-it-were thine is.* This proper was that we feast may-make  
 au khus hwān kāhē ki yō twār bhāi āy; mari-kāī,  
*and pleased may-become because that this thy brother came; having-been-dead,*  
 jiyā-hai; hirāy-gā-rahai, taun puni-kāī milā-hai.'  
*has-become-alive; had-been-lost, he again has-been-found.'*

The district of Fatehpur is situated on the north bank of the river Jamna, and the Tirhārī spoken there closely resembles that of Banda. The only difference of importance is that the Agent case with *nē* is not used before the past tenses of transitive verbs. We still meet the *h*-future. As an example of the peculiarity of spelling already alluded to, we may quote from the second sentence of the specimen the word *kahyasi* for *kahesi*, he said. It is not necessary to give a complete specimen of this dialect. A short portion of the Parable of the Prodigal Son will be sufficient. Note the oblique form *par-dyāsai*.

[No. 29.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

BAGHELĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

याक मण्ड-के दुइ बेटवा रहै। उन-माँ लहुरवा बेटवा अपने बाप-ते कहिसि जौन स्वार होसा होय तीन बाँटि द्याव । औ थोरे दिनन-माँ लहुरवा बेटवा आपनि सब जमा बटुरियाय-कै दूरी परद्यासै चला गवा औ ह्याँ आपन सब जमा कुचाल-माँ बहाय दिहिसि । औ जबै सब चुकि गा वहि द्यास-माँ बड़ा दुर-दिन परा औ वह जम्मे कांगाल होइ चला । तबै वा द्यास-के याक भागमान के ह्याँ रहै लाग । तब वह अपने ख्यातन-माँ स्वार ताकै पठइस औ वह चाहत-रहै कि उन बोकलन-ते जो स्वार खात-है आपन पेट भरै । वहौ न कोऊ द्यात-रहै । तब चिति-कै कहिसि कि मोरे बाप-के ह्याँ मँजूरन-का बहुत रोटौ है औ मै भूखन मरत-हौ । अब मै अपने बाप-के ह्याँ जैहौ औ वहि-ते कैहौ कि दादा मै द्यू-का औ त्वार अपराध किह्यौ अब मै यहि लायक नहीं अहिउँ कि त्वार लरिका होउँ । जस और मँजूर है तस म-हूँ-का राखु ॥

[No. 29.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT FATEHPUR.)

## TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui bet<sup>a</sup>wā rahaĩ. Un-mā lahur<sup>a</sup>wā bet<sup>a</sup>wā ap<sup>a</sup>nē  
*One man-of two sons were. Them-in the-younger son his-own*  
 bāp-tē kahyasi, 'jaun mwār hīsā hōy taun bāṭi dyāw.' Au  
*father-to said, 'which my share may-be that dividing give.' And*  
 thōrē dinan-mā lahur<sup>a</sup>wā bet<sup>a</sup>wā āp<sup>a</sup>ni sab jamā baṭuriyāy-kāĩ  
*a-few days-in the-younger son his-own all property having-collected*  
 dūri par-dyāsai chalā-gawā, au hwā āpan sab jamā  
*a-far foreign-country-to went-away, and there his-own all property*  
 ku-chāl-mā bahāy-dihisi. Au jabai sab chuki-gā wahi dyās-mā barā  
*evil-conduct-in wasted. And when all was-spent that country-in great*  
 dur-din parā. Au wah jammai kangāl hōi-chalā. Tabai wā dyās-kē  
*famine fell. And he totally indigent began-to-be. Then that country-of*  
 yāk bhāg<sup>a</sup>mān-kē hyā rahāĩ lāg. Tab wah ap<sup>a</sup>nē khyātan-mā  
*one rich-man-of near to-live he-began. Then he his-own fields-in*  
 swār tākāĩ paṭhaĩs. Au wah chāhat-rahai ki un bok<sup>a</sup>lan-tē  
*swine to-watch sent(-him). And he desiring-was that those husks-with*  
 jō swār khat-haĩ āpan pēt bharai. Wahau na  
*which the-swine eating-are his-own belly he-may-fill. That-even not*  
 kōū dyāt-rahai. Tab chēti-kāĩ kahisi ki, 'mōrē bāp-kē hyā  
*any-body used-to-give. Then remembering he-said that, 'my father-of near*  
 mājūran-kā bahut rōṭi hai au māĩ bhūkhan marat-haũ. Ab  
*field-labourers-to much bread is and I from-hunger dying-am. Now*  
 māĩ ap<sup>a</sup>nē bāp-kē hyā jaihaũ au wahi-tē kaihaũ ki, "dādā,  
*I my-own father-of near will-go and him-to I-will-say that, "father,*  
 māĩ Dayū-kā au twār ap<sup>a</sup>rādh kihyō. Ab māĩ yahi lāyak nahĩ  
*I God-of and thy sin did. Now I this-for worthy not*  
 ahiũ ki twār larikā hōũ. Jas aur mājūr haĩ tas ma-hũ-kā  
*am that thy son I-may-be. As other labourers are so me-too*  
 rākhu."'  
 keep."'

West of Banda, and also on the south side of the river Jamna, lies the district of Hamirpur. Here, as might be expected, the Tirhārī is more mixed with Bundēli than in the two districts from which specimens have just been given. Thus we not only have Baghēli verbal past tenses, with the case of the Agent with *nē* preceding as the subject, but we also have in such cases instances of the true past tenses of the Bundēli verb. In fact in Hamirpur the verb seems to take the Baghēli or the Bundēli form at the caprice of the speaker. An instance of the Baghēli form in the following specimen is *chhut<sup>a</sup> kawā-nē kahis*, the younger said, in the second sentence. On the other hand, we have Bundēli forms like *wah-nē bāṭ dēn*, he divided; *chalō*, he went; and *jih-nē paṭhaō*, who sent.

A few sentences of the Parable of the Prodigal Son will be sufficient as a specimen.

[No. 30.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

BAGHĒLĪ (TIRHĀRĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

उई मनई के दुइ लाला रहै। उई-माँ-ते छुटका-ने दादा-से कहिस कि बापू धन-माँ-से जो मोर होइ सो मुँह-का दै दवा। वह-ने वह-का आपन धन बाँट दीन। बहुत दिन न गै-रहै कि लहुरवा लाला बहुत कुछ जोर-के परदेस चलो-गा। हुवाँ लुचपन-माँ दिन खोय दीन्हिस आपन धन उड़ाय दीन्हिस। जब सब कुछ उड़-गा तब उई देस-माँ बड़ा अकाल परो। तब वा कांगल हुइ-गा। वा जा-के उई देस-के रहइयन-माँ-से एक-के घरै रहै लगा जिह-ने वहै अपने खितवन-माँ सुवर चरावै-का पठओ। और उन कीहाँ-से जिन्है सुवर खात रहै आपन पेट भरै चाहिस। और कोऊ नहीं वह-का कुछ देत-आइ ॥



[No. 30.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHELĪ ('TIRHARĪ BROKEN') DIALECT.

(DISTRICT HAMIRPUR.)

## TRANSLITERATION AND TRANSLATION.

Uī manai-kē dui lālā rahaĩ. Uī-mā-tē chhuṭ<sup>a</sup>kā-nē dādā-sē  
*That man-of two sons were. Them-in-from the-younger-by the-father-to*  
 kahis ki 'bāpū, dhan-mā-sē jō mōr hōi sō mūh-kā  
*said that 'father, the-property-in-from which mine may-be that me-to*  
 dāĩ-dawā. Wah-nē wah-kā āpan dhan bāṭ dīn. Bahut din  
*give-away. Him-by him-to his-own fortune dividing was-given. Many days*  
 na gai-rahaĩ ki lahur<sup>a</sup>wā lālā bahut kuchh jōr-ke par<sup>a</sup>-dēs  
*not gone-had that the-younger son many things collecting a-foreign-land-to*  
 chalō-gā. Huwā luchch<sup>a</sup>pan-mā dīn khōy-dīnhis, āpan dhan  
*went-away. There debauchery-in days he-wasted, his-own wealth*  
 urāy-dīnhis. Jab sab kuchh ur-gā tab uī dēs-mā barā  
*he-squandered. When all things spent-were then that country-in a-great*  
 akāl parō. Tab wā kaṅgāl hui-gā. Wā jā-ke uī dēs-kē  
*famine fell. Then he poor became. He going that country-of*  
 rahaiyan-mā-sē ēk-kē gharai rahāĩ lāgā, jih-nē wahai ap<sup>a</sup>nē  
*inhabitants-in-from one-of house-at to-live began, whom-by he his-own*  
 khit<sup>a</sup>wan-mā suwar charāwāĩ-kā paṭhaō; aur wā un chhihā-sē jinhai  
*fields-in swine to-feed was-sent; and he those husks-with which*  
 suwar khāt-rahaĩ āpan pēt bharē chāhis, aur kōū nahĩ wah-kā  
*swine used-to-eat his-own belly to-fill wished, and anyone not him*  
 kuchh dēt-ai.  
*anything used-to-give.*

### THE BANDA DIALECTS AND HAMIRPUR BANĀPHARĪ.

According to the *Imperial Gazetteer of India* the Districts of Banda and Hamirpur form part of the tract of country entitled Bundelkhand, and the various forms of speech spoken in these two districts have hitherto been universally considered to be forms of the language known as Bundēlkhaṇḍī or Bundēli. As such also they have been reported by the local authorities for this Survey, and described in the *District Gazetteer*.\* An examination, however, of the specimens received from Banda shows that every dialect spoken in the district is, like the local Tirhārī, really a form of Baghēli with an admixture of Bundēli forms of expression. This even applies to the dialect spoken in the south-west of the district near Kalinjar, which is locally known as, *tout court*, Bundēlkhaṇḍī. A similar state of affairs exists with regard to the form of the Banāpharī dialect spoken in the south-east of the district of Hamirpur.

The first specimen which I give is a version of the Parable of the Prodigal Son into the so-called Bundēli dialect spoken near Kalinjar by 236,200 people. A glance at it will show that it is Eastern Hindī and not Bundēli. Words like *kahis*, *dihis*, *kīnhis* and many others do not belong to the latter. They are pure Eastern Hindī. Moreover, the dialect is more distinctly Baghēli than even Tirhārī. Not only is there the *h*-future but there is also the typical Baghēli verbal suffix *tai*, as in *mar-gā-tai*, he had died, and *chalat-āwat-tai*, he was coming. Here the suffix has distinctly the force of the Hindī *thā*, a circumstance which we have also noticed as being sometimes the fact in Baghēli, and showing us the connection between it and the Bundēli *tō*, plural *tē*, which is always used in this sense.

As in Tirhārī, there are several Bundēli forms scattered through the specimen. Such are *oh-nē paṭh-wā*, he sent; *uṭhō*, he rose; *lar-kā-nē wahi-sē kahā*, the son said to him; *bāp-nē niutā kīn-hai*, the father has made a feast; *āō*, he came. It will be observed that when the Agent case with *nē* is used, the Eastern Hindī past tense in *is* is, as a rule, not used.

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\* A list of words and of a few of the grammatical forms of the so-called Bundēli of Banda will be found on p. 104 of the *District Gazetteer*.

[No. 31.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

एक मड़ई-के दुइ लरका रहै। छोट लरका अपने बाप-से कहिस कि बाप तैं मोरे हींसा-का माल मुहीं दै दे। तब व आपन माल उन दुनहुन लरकन-का बाँट दिहिस। बहुत दिन-माँ छोट लरका आपन बहुत धन पूँजी इकट्ठा कौन्हिस औ बहुत दूरी दुसरे मुलुक-माँ चलो-गा औ ह्याँ आपन बहुत धन फ़ैल-सूपी-माँ उड़ाइस। औ जब वा आपन बहुत धन खरिच कर डारिस तब वा देस-माँ बड़ा अकाल परा औ वा माँगै लाग। औ वा-देस-के एक रहैस-के पास जाय-कै टिका। ओह-ने वह-का खेतन-माँ सुअरी चरावै-का पठवा। जित्ते सूअर चरत-रहै उन-हिन-से वा चाहत-रहै कि उन-के छिलका-से म-हूँ आपन पेट भर लेओ-करौँ। पै कोऊ मड़ई वही कुछ न द्यात-रहै। और जबै वह-का आपन सुरता आई तबै कहिस कि मोरे बाप-के कितन्यौ चाकर अस हैं जौन प्याट भर खात-है अउ मैँ भूखिन मरत-हौँ। मैँ अपने बाप-के पास जैहौँ अउ वह-से कहिहौँ कि बाप मैँ परमेसुर-की बे-मरजी-के किहे-हौँ अउ अब मैँ तोरे साम्हूँ रहै लाइक निआहूँ कि त्वार लरका कहाउँ। मुँह-का आपन नउकर कर-ले। वा उठो अउ अपने बाप-के ह्याँ-का चल दिहिस। जब वा अपने घर-के थोरी दूर पहुँचा तब वह-का बाप मिला अउ दया कर-कै दौर-कै वह-का अपने गरे-माँ लगाय लिहिस औ वह-का पुचकारिस। तब लरका-ने वहि-से कहा कि बाप मैँ परमेसुर-की बे-मरजी पाप कौन्ह्योँ-हैं और तोरे साम्हूँ अब मैँ या तरन-का निआहूँ कि त्वार लरका कहाउँ। पै वह-के बाप-ने अपने नौकर-से कहा कि नौक नौक ओढ़ना लै आव औ यह-का पहिराव और येह-के हाथ-माँ मुँदरी पहिराय दे और येह-के पाँव-माँ जूता पहिराय-दे। चला खई पी और खुसी मनई काहे-से कि सवार लरका मर-गा-तै औ खोय-गा-तै तौन अब फिर मिला-है औ फिर जौ उठा-है। तब सब जने खुसी करै लाग॥

वही बीच-माँ वह-का बड़ा लरका खेतन-से चला आवत-तै। वोह-ने गावैँ बजावैँ कै अवाज सुनी औ एक नौकर-का बुलाय-कै पूँछिस कि का

हुड़ रहा-है। नौकर कहा कि त्वार भाई आवा-है और तोरे बाप-ने निउता कौन-है काहे कि वा अच्छी तरन-से आय गा-है। बड़ा लरका या सुन-कै रिसान कि मैं घरे न जैहौं। तब वह-का बाप घर-से निकर आवा औ वह-कै खुसा-मत किहिस। तब वा अपने बाप-से जवाब दीन्हिस कि देख मैं बरिस दिन-से तोर सेवा करत-रह्यो औ तोर कहा मानत रह्यो। इतन्यो पर तैं मुँह-का एक छेरी-का बच्चातक न दिहे कि मैं वह-का लै-कै अपने साथिन-के साथ खुसी मनौल्यो। पै जबै-से या तोर लरका आओ जेहि-ने तोरे बहुत माल-का पतुरियन-से खवाय लौन्हिस तैं वहि-के खातिर निउता कौन्हे हा। तब बाप-ने वहि-से कहा कि बेटा तैं तौ मोरे साथ हर-दम रहत-हा। जो कुछ मोरे पास है सब तोर आय। हम-का या उचित रहै कि हम सब जने खुसी मनावन औ अनन्द करन काहे कि तोर भाई मर-गा-तै तौन जी उठा और खोय-गा-तै तौन मिल-गा॥

[No. 31.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

## TRANSLITERATION AND TRANSLATION.

Ēk marai-kē dui lar<sup>a</sup>kā rahaĩ. Chhwāṭ lar<sup>a</sup>kā ap<sup>a</sup>nē bāp-sē  
*One man-of two sons were. The-younger son his-own father-to*  
 kahis ki, 'bāp, taĩ mōrē hīsā-kā māl muhĩ dāĩ-dē.' Tab  
*said that, 'father, thou my share-of property me-to give-away.' Then*  
 wa āpan māl un dun<sup>a</sup>hun lar<sup>a</sup>kan-kā bāṭ dihis. Bahut  
*he his-own property those both sons-to dividing gave. Many*  
 din-mā chhwāṭ lar<sup>a</sup>kā āpan bahut dhan pūji ikatṭhā-kīnhis  
*days-in the-younger son his-own much property substance put-together*  
 au bahut dūri dus<sup>a</sup>rē muluk-mā chalō-gā, au hwā āpan  
*and very distant foreign land-into went-away, and there his-own*  
 bahut dhan phail-sūpī-mā uṛāis. Au jab wā āpan bahut  
*much fortune debauchery-in wasted. And when he his-own much*  
 dhan kharich-kar-dāris, tab wā dēs-mā barā akāl parā,  
*fortune spent, then that country-in a-great famine fell,*  
 au wā māgāĩ lāg. Au wā dēs-kē ēk rahis-kē pās  
*and he to-beg began. And that country-of one gentleman-of near*  
 jāy-kāĩ tikā. Oh-nē wah-kā khētan-mā suarī charāwē-kā path<sup>a</sup>wā.  
*going he-stayed. Him-by him fields-in swine feeding-for it-was-sent.*  
 Jittē sūar charat-raham, un<sup>a</sup>hin-sē wā chāhat-raham ki, 'un-kē  
*As-many swine were-grazing, them-from he desired that, 'their*  
 chhil<sup>a</sup>kā-sē ma-hū āpan pēt bhar-lēō-karāũ,' pai kōu marai  
*husks-with I-too my-own stomach may-keep-filling,' but any man*  
 wahī kuchh na dyāt-raham. Aur jabai wah-kā āpan sur<sup>a</sup>tā āi  
*to-him any-thing not used-to-give. And when him-to his recollection came*  
 tabai kahis ki, 'mōrē bāp-kē kit<sup>a</sup>nyau chākar as haĩ  
*then he-said that, 'my father-of how-many servants such are*  
 jaun pyāt-bhar khāt-hē, aũ māĩ bhūkhin marat-haũ. Māĩ  
*who belly-full eat, and I from-hunger am-dying. I*  
 ap<sup>a</sup>nē bāp-kē pās jaihaũ aũ wah-sē kahihaũ ki, "bāp, māĩ  
*my-own father-of near will-go and him-to I-will-say that, "father, I*  
 Par<sup>a</sup>mēsur-kī bē-mar<sup>a</sup>ji-kē kihē-haũ aũ ab māĩ tōrē sām<sup>a</sup>hū  
*God-of disobedience have-done and now I thee before*

rahāī lāik niāhū ki twār lar<sup>a</sup>kā kahāū. Mūh-kā āpan  
*to-live worthy not-am that thy son I-may-be-called. Me thy-own*  
 naūkar kar-lē.” Wā uṭhō aū ap<sup>a</sup>nē bāp-kē hyā-kā chal-dihis. Jab  
*servant make.” He arose and his-own father-of near-to set-out. When*  
 wā ap<sup>a</sup>nē ghar-kē thōri-dūr pahūchā tab wah-kā bāp  
*he his-own house-of (within-)little-distance arrived then his father*  
 milā aū dayā kar-kāī daur-kāī wah-kā ap<sup>a</sup>nē garē-mā  
*met-him and compassion doing running him his-own neck-on*  
 lagāy-lihis, au wah-kā puch<sup>a</sup>kāris. Tab lar<sup>a</sup>kā-nē wahi-sē kahā  
*applied, and him caressed. Then the-son-by him-to it-was-said*  
 ki, ‘bāp, māī Par<sup>a</sup>mēsūr-kē bē-mar<sup>a</sup>jī pāp kīnhyō-haī aur tōrē  
*that, ‘father, I God-of disobedience sin have-done and thee*  
 sāmhū; ab māī yā taran-kā niāhū ki twār lar<sup>a</sup>kā kahāū.’  
*before; now I this sort-of not-am that thy son I-may-be-called.’*  
 Pai wah-kē bāp-nē ap<sup>a</sup>nē naukar kahā ki, ‘nik nīk  
*But his father-by his-own servants it-was-said that, ‘good good*  
 oṛh<sup>a</sup>nā lāī-āw au yah-kā pahirāw; aur yeh-kē hāth-mā  
*wrapper bring and this-one-on put; and this-one-of hand-on*  
 mūd<sup>a</sup>rī pahirāy-dē, aur yeh-kē pāw-mā jūtā pahirāy-dē. Chalā,  
*ring put-on, and this-one-of feet-on shoes put-on. Let-us-go,*  
 khāī pī aur khusī manāī; kāhē-sē ki mwār  
*let-us-eat let-us-drink and rejoicing celebrate; because that my*  
 lar<sup>a</sup>kā mar-gā-tai au khōy-gā-tai; taun ab phir milā-hai,  
*son dead-gone-was and lost-gone-was; he now again has-been-found,*  
 au phir jī uṭhā-hai.’ Tab sab janē khusī karāī lāg.  
*and again alive has-arisen.’ Then all persons rejoicing to-make began.*  
 Wahī bīch-mā wah-kā barā lar<sup>a</sup>kā khēten-sē chalā-āwat-tai. Woh-nē  
*That interval-in his elder son fields-from was-coming. Him-by*  
 gāwāī bajāwāī-kāī awāj sunī au ēk naukar-kā bulāy-kāī pūchhis  
*singing dancing-of sound was-heard and one servant calling he-asked*  
 ki, ‘kā hui-rahā-hai?’ Naukar kahā ki, ‘twār bhāī  
*that, ‘what is-being-done?’ The-servant said that, ‘thy brother*  
 āwā-hai; au tōrē bāp-nē niutā kīn-hai, kāhē-ki wā achchhi  
*come-is; and thy father-by feast made-is, because he good*  
 taran-sē āy-gā-hai.’ Barā lar<sup>a</sup>kā yā sun-kāī risān ki, ‘māī  
*way-with has-come.’ The-elder son this hearing grew-angry that, ‘I*  
 gharai na jaihaū.’ Tab wah-kā bāp ghar-sē nikar-āwā au  
*house-to not will-go.’ Then his father house-from came-out and*  
 wah-kāī khusāmat kihis. Tab wā ap<sup>a</sup>nē bāp-sē jāwāb dīnhis ki,  
*his coaxing did. Then he his-own father-to answer gave that,*  
 ‘dēkh, māī baris-din-sē tōr sēwā karat-rahayō au tōr kahā  
*‘see, I years-since thy service have-been-doing and thy words*



mānat-rahyo; it'nyau-par taĩ mūh-kā ēk chhērī-kā bachchā  
*have-been-obeying; this-much-on-even thou me-to one she-goat-of young-one*  
 tak na dihē ki maĩ wah-kā lāi-kāi ap'nē sāthin-kē sāth  
*even not gavest that I that taking my-own companions-of with*  
 khusī manautyaũ; pai jabai-sē yā tōr lar<sup>a</sup>kā āo jehi-nē  
*rejoicing might-have-celebrated; but as-even this thy son came whom-by*  
 tōrē bahut māl-kā paturīyan-sē khawāy-linhi, taĩ wahi-kē khātir  
*thy much fortune harlots-by was-caused-to-be-eaten, thou him-of sake-for*  
 niutā kīnhē-hā.' Tab bāp-nē wahi-sē kabā ki, 'bēṭā, taĩ, tau,  
*feast hast-made.' Then the-father-by him-to was-said that, 'son, thou, verily,*  
 mōrē sāth har-dam rahat-hā; jō-kuchh mōrē pās hai sab tōr  
*me with every-moment livest; what-ever me-of near is all thine*  
 āy. Ham-kā yā uchit rahai ki ham sab janē khusī manāwan  
*is. Us-to this proper was that we all persons rejoicing may-make*  
 au anand karan, kāhē ki tōr bhāi mar-gā-tai, taun  
*and happiness may-do, because that thy brother dead-gone-was, he*  
 jī uṭhā; aur khōy-gā-tai, taun mil-gā.'  
*alive arose; and lost-gone-was, he found-went.'*

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (SO-CALLED BUNDĒLĪ) DIALECT.

(DISTRICT BANDA.)

## SPECIMEN II.

Āṭh nau din bhayē mōr bhāi Bāms-Gōpāl wa ghar-kī mihariyā  
*Eight nine days became my brother Bāms-Gōpāl and house-of women*  
 Pirāg nahāy chālī-gai rahai. Maĩ ghar-mā akēl rahū.  
*Allahābād to-bathe gone-away had. I house-in alone was.*  
 Parō Buddh-ke dinā dupahar-kā maĩ chārā lēn  
*The-day-before-yesterday Wednesday-of day noon-at I grass to-take*  
 hār chālā-gawā-rahū. Duwārā-mā\* Rām Sahāy ap'nē sālā-kō  
*field had-gone. In-the-verandah Rām Sahāy my-own brother-in-law*  
 jeh<sup>a</sup>kī umir āṭh yā nau baras-kī huī baiṭhār-gawā-rahū. Thōṛī-dēr-mā  
*whose age eight or nine years-of may-be I-had-caused-to-sit. In-a-short-time*  
 jab maĩ chārā lē-kai ghar āiu tau laṛ<sup>a</sup>kā duwārē-mā nā rahai.  
*when I grass taking house-to came then the-boy verandah-in not was.*  
 Kāsi Bāmhan mōrē bhītar-sē nik<sup>a</sup>rat-chalā-āwat-rahai. Maĩ bōjh  
*Kāsi Brāhman my house-of-inside-from was-coming-out. I bundle*  
 chārā-kā nāwai-kā-kīn tau Kāsi bhāg-gā. Maĩ  
*grass-of began-to-throw-down(-before-the-cattle) then Kāsi ran-away. I*  
 hallā-kīn ki 'Kāsi mōrē bhītar-sē nikar-kāi bhāgā-jāt-hai.'  
*raised-a-cry that 'Kāsi my house-of-inside-from coming-out is-running-away.'*  
 Muṛ<sup>a</sup>wā Chamār wa Babbū Kāyath ghar-sē nik<sup>a</sup>sat Kāsi-kā  
*Muṛ<sup>a</sup>wā shoe-maker and Babbū writer house-from coming-out Kāsi*  
 dikh-hain. Aur bahut ād<sup>a</sup>mī jamā-huy-gayē. Jab maĩ bhītar ghar-kē  
*have-seen. And many men assembled. When I inside house-of*  
 gaū dikh-tai ar<sup>a</sup>wā-mā das rupaīyā aur āṭh ānā, jaun  
*went I-saw in-the-earthen-pot ten rupees and eight annas, which*  
 dharē-rahē, nā milai. Tab jānā ki Kāsi rupaīā churāy-lai-gawā.  
*I-had-kept, not is-found. Then I-knew that Kāsi rupees stole-away.*  
 Jab maĩ hār gawā-rah tab duārē-kī sākar lagāy-gawā-rah.  
*When I fields-to had-gone then door-of chain had-applied.*  
 Sākar khōl-ke Kāsi bhītar ghar-ke ghusā au rupaīā churāyē-hai.  
*The-chain opening Kāsi inside house-of entered and rupees has-stolen.*

\* By 'duwārā' is not meant, as is generally supposed, the front of the house. In the phraseology of the village people 'duwārā' is that room of the house which is close to the chief entrance. Some call the 'osārā' or 'verandah' of the house 'duwārā'.

Kāl      sājhī-biriyā      mōr      bhāi      Pirāg-sē      āwā.      Tab      āj  
*Yesterday in-the-evening my brother Allahabad-from came. Then to-day*  
rapaṭ-kā      āwā-hū.      Mōr      dāwā      rupaīā      churānē-kā      Kāsī-par  
*report-for I-have-come. My petition rupees to-steal Kāsī-on (against)*  
ai. Tah'kikāt      chāhat-hū.      Jō      likhāwā      sunā;      mōr      bayān  
*is. Inquiries I-want. What I-have-caused-to-write I-heard; my deposition*  
hai.  
*it-is.*

## GAHŌRĀ.

Omitting the tract along the south bank of the River Jamna, the dialect spoken in the eastern portion of the district of Banda, as far as the River Bagain, is called Gahōrā. It closely resembles Tirhārī except that the vocabulary (*e.g.* words like *dyārā*, wealth) has a greater flavour of Bundēlī. A few sentences of the version of the Parable of the Prodigal Son will be a sufficient specimen. Note the instrumental *bhūkhen*, by hunger. The dialect is reported to be spoken by 243,400 people. Sub-dialects of it are called Pathā and Antar Pathā spoken in the south-east and south centre of the district, respectively.

[No. 32.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHĒLĪ (GAHŌRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनो मड़ई-के दुइ लरिका रहै। उइ लरिका अपने बाप-से कहिन कि अरे बाप तैं हमरे हीसा कै जजाति हम-का बाँट दे। तबै बाप आपन जजाति दोनहुँन लरिकन-का बाँट दिहिस। औ थोरे दिनन-माँ चुनकउना बेटौना सब द्वारा बाँटुर कै लिहिस औ बहुत दूरी परद्यास-का निकरि गा औ हुआँ आपन सब रुपिया कुकरम-माँ खरिच-कै डाइस। औ सब रुपिया वहि-का खरिच होइ गा औ वा मुलुक-माँ बहुत बड़ा दुर-दिन पड़ा औ वहि-का रोजीना-के खरिच-कै तंगई होयें लाग। तबै वा मुलुक-के एक रहय्या-से जाय-कै मिला जौन वहि-का अपने ख्यातन-माँ सुअरिन चरावै-का पठवाय दिहिस। अब वह लरिका वहू बूसी-का खाय-कै दिन काटै लाग जेहि-का सुअरी खाती-हे। पै कोऊ मड़ई वही न दीन। जबै वहि-कर अकिल ठिकाने भै तबै वा अपने मन-मा कहै लाग कि द्याखौ तौ मोरे बाप-के बहुतेरे नौकरिहन-का यत्ता मिलत-है कि उइ नौकी तरन खात-है औ कुछ बचाय ल्यात-है। हाय मै भूखेन मरत-हौ। अब चलि-कै अपने बाप-के लगे जइहौ औ वहि-से कइहौ कि अरे बाप मै दइउ-के खिलाफ औ तोरे आगे अपराध किह्यौ औ मै या लाइक नइआहूँ कि त्वार बेटवा बाजौ। मोहिँ-का अपने अउर मजूरन-को नार्द राखि ले ॥

[No. 33.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (GAHŌRĀ BROKEN) DIALECT.

(DISTRICT BANDA.)

## TRANSLITERATION AND TRANSLATION.

Kaunau marai-kē dui larikā rahaĩ. Uĩ larikā ap<sup>nē</sup> bāp-sē  
*A-certain man-of two sons were. Those sons their-own father-to*  
kahin ki, 'arē bāp, taĩ ham<sup>rē</sup> hīsā-kāĩ jajāti ham-kā bāt  
*said that, 'O father, thou our share-of property us-to dividing*  
dē.' Tabai bāp āpan jajāti don<sup>hūn</sup> larikan-kā bāt dihis.  
*give.' Then the-father his-own property both sons-to dividing gave.*  
Au thōrē dinan-mā chun<sup>kaūnā</sup> betaunā sab dyārā bāt<sup>ur</sup>-kāĩ-lihis,  
*And a-few days-in the-younger son all property collected,*  
au bahut dūri par-dyās-kā nikari-gā. Au huā āpan sab  
*and a-very distant foreign-country-to went-away. And there his-own all*  
rupiyā ku-karam-mā kharich-kāĩ-dāis. Au sab rupiyā wahi-kā  
*rupees evil-conduct-in spent. And all rupees him-to*  
kharich-hoi-gā, au wā muluk-mā bahut baṛa dur-din paṛā. Au  
*was-spent, and that country-in very great famine fell. And*  
wahi-kā rōjinā-kē kharich-kāĩ taṅgaĩ hōyē lāg. Tabai wā muluk-kē  
*him-to daily expenses-of want to-be began. Then that country-of*  
ēk rahayyā-sē jāy-kāĩ milā, jaun wahi-kā ap<sup>nē</sup> khyātan-mā suarin  
*one inhabitant-to going he-met, who him his-own fields-in swine*  
charāwāĩ-kā path<sup>wāy</sup>-dihis. Ab wah larikā wahū būsī-kā khāy-kāĩ  
*feeding-for sent. Now that son those-very husks eating*  
din kātāĩ lāg jehi-kā suari khātī-hē. Pai kōū marai wahau  
*days to-spend began which the-swine eating-were. But any man that-too*  
na dīn. Jabai wahi-kar akil ṭhikānē bhai tabai wā ap<sup>nē</sup>  
*not gave. When his senses right became then he his-own*  
man-mā kahāĩ lāg ki, 'dyākhaū, tau, mōrē bāp-kē bahutērē  
*mind-in to-say began that, 'see, verily, my father-of many*  
naukarihan-kā yattā milat-hai ki uĩ nīkī-taran khāt-hai, au  
*servants-to so-much is-given that they in-a-good-way eat, and*  
kuchhu bachāy-lyāt-hai. Hāy! māĩ bhūkhen marat-haū. Ab  
*something save. Alas! I hunger-from am-dying. Now*  
chali-kāĩ ap<sup>nē</sup> bāp-kē lagē jāihaū au wahi-sē kaihaū ki,  
*going my-own father-of near I-will-go and him-to I-will-say that,*

"arē bāp, maĩ Daĩu-kē khilāph au tōrē āgē ap'rādh kibyō.  
 "O father, I God-of against and thee before sin did  
 au maĩ yā lāik naĩāhũ ki twār bet'wā bājaũ. Mohĩ-kā  
 and I this-for worthy not-am that thy son I-may-be-called. Me  
 ap'nē aūr majūran-kī nāi rākhi-lē."  
 thy-own other labourers-of like keep."

### JŪRAR.

This is another dialect of the district of Banda, spoken by 114,500 people between the rivers Ken and Bagain. Sub-dialects of it are Kuṇḍri (there is also a Bundēli Kuṇḍri of Hamirpur) spoken in the north-western border of the district, Bagrāwal on the south-west, and Aghar in the centre. It contains a greater admixture of Bundēli forms than either Gahōrā or Tirhārī, but not so much as the so-called Bundēli spoken near Kalinjar. An example of Bundēli occurs in the second sentence of the specimen *jīnhan-nē kahō*, who said; while, in the very next sentence, we have the Baghēli *dīnhesi* he gave. We also meet the Baghēli suffix *taĩ* in *gā-tai*, he had gone. Here, as pointed out above, it is the equivalent of the Hindī *thā* and of the Bundēli *tō*. In one instance *rahaĩyā-nē paṭhai dīnhesi*, the inhabitant sent, we have the case of the Agent used with a Baghēli past tense. The specimen consists of the first few sentences of the Parable of the Prodigal Son.



[No. 34.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHELĪ (JŪRAR BROKEN) DIALECT.

(DISTRICT BANDA.)

कौनेउ मँडई-के दुइ बेटवा रहैँ । जिन्हन-ने अपने बाप-से कहो कि अरे बाप मोरे हीँसा-का ड्यारा मोहीँ दै-दे । तब बाप आपन ड्यारा लड़कन-का बाँटि दीन्हैसि । थोड़े दिनन-मा छोट बेटवा अपने हीँसा-का सब ड्यारा डाँड़ी बाँटुर कर-के बहुत दूरी परदेसै निकरि-गा । वहाँ जाय-कै सब आपन ड्यारा पतुरिया-बाजी-माँ उठाय-डारेसि । जब सब वहि-का रुपया उठि-गा और जौने द्यासै गा-तै ह्याँ बड़ा भारी अकाल परि-गा और वहि-का रोज-के खाय खरिच-कै तंगई होइ लागि तब वा वा द्यास-के एक रहैया-के ह्याँ गा । वा रहैया-ने अपने खेतन-माँ सोरी चरावै-का पठै दीन्हैसि । तब वा लरिका वा बूसी-का खाय-कै दिन काटै लाग जौनि सोरी खाती-रहैँ । फिर कुछ दिनन-माँ वहि-का कोज वा बूसि-उ न देइँ लाग ॥

[No. 34.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (JŪRAR BROKEN) DIALECT.

(DISTRICT BANDA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kauneu māṛai-kē dui beṭwā rahaĩ; | jinhan-nē, ap'nē bāp-sē  
*A-certain man-of two sons were; whom-by their-own father-to*  
 kahō ki, 'arē bāp, mōrē hīsā-kā dyārā mohĩ dāĩ-dē.'  
*it-was-said that, 'O father, my share-of property me-to give-away.'*  
 Tab bāp āpan dyārā laṛkan-kā bāṭi dinhesi. Thorē  
*Then the-father his-own property sons-to dividing gave. A-few*  
 dinan-mā chhwāt beṭwā ap'nē hīsā-kā sab dyārā-dāĩ bāṭur-kar-ke  
*days-in the-younger son his-own share-of all property pu'ting-together*  
 bahut dūri par-dēsai nikari-gā. Wahā jāy-kāĩ sab āpan  
*very distant foreign-country-to went-out. There going all his-own*  
 dyārā paturiyā-bāzī-mā uṭhāy-dāresi. Jab sab wahi-kā rup'ya  
*fortune harlotry-in he-squandered. When all his money*  
 uṭhi-gā, aur jaunē dyāsai gā-tai, hwā barā bhārī  
*had-been-spent, and what country-to he-had-gone, there a-very great*  
 akāl pari-gā aur wahi-kā rōj-kē khāy-kharich-kāĩ taṅgai hoi  
*famine fell and him-to daily food-expenses-of want to-be*  
 lāgi, tab wā wā dyās-kē ēk rahaiyā-kē hyā gā. Wā  
*began, then he that country-of one inhabitant-of near went. That*  
 rahaiyā-nē ap'nē khētan-mā sōri charāwē-kā paṭhai-dinhesi. Tab  
*inhabitant-by his-own fields-in swine to-feed he-was-sent. Then*  
 wā larikā wā būsī-kā khāy-kāĩ din kātāĩ lāg jauni sōri  
*that son those husks eating days to-pass began which the-swine*  
 khāṭī-raham. Phir kuchh dinan-mā wahi-kā kōū wā būsī-u na  
*used-to-eat. Again some days-in him-to anybody those husks-even not*  
 dēĩ lāg.  
*to-give began.*

## BANĀPHARĪ.

The Banāphars are a Rajput tribe whose modern home centres round the city of Mahoba. The celebrated heroes Alhā and Udāl, whose exploits form the subject of an important epic sung over the greater part of Hindōstān, were Banāphars and served Parmāl or Paramarddi, king of that city. They are numerous in the south-east of the district of Hamirpur, and in the north of the Bundelkhand Agency. The dialect spoken in this part of the country is hence known as Banāpharī or Banparī. The specimens of Banāpharī received from Hamirpur are in a form of Eastern Hindī, resembling the dialects of Banda. They show more traces of the influence of Bundēli, and that is all. In the rest of the district of Hamirpur the language is Bundēli. Banāpharī is also spoken in the western portion of the Baghelkhand Agency and here and in the north of the Bundelkhand Agency, it is no longer Eastern Hindī corrupted by Bundēli, but is Bundēli corrupted by Eastern Hindī.

In the Bundelkhand Agency, Banāpharī is spoken in the Chandla Pargana of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, in the Jagirs of Naigawan Rebai, Gaurihar and Beri, and in the States of Ajaigarh and Baoni. In the Baghelkhand Agency it is spoken in the western parts of the Nagode and Maihar States. In the rest of these two States the language is pure Baghēli.

A grammar of Bundēli was published by Major Leech in the Journal of the Asiatic Society of Bengal,<sup>1</sup> in which he states clearly that Banāpharī is a corrupt form of that language.

It is quite unnecessary to give a full specimen of the Hamirpur Banāpharī. It only differs from Gahōrā in being more strongly impregnated with Bundēli. It will suffice to give the first few sentences of the Parable of the Prodigal Sōn, as received from the district. It will be seen that in the conjugation of the verb, Baghēli and Bundēli forms seem to be used at caprice. In one instance, we note an irregular Baghēli form, viz., *kahesu*, instead of *kahesi*, he said. Before this word, the subject, *chhuṭ-wā-nē*, has been put in the Case of the Agent. So also, before *dīnhesi* 'he' is translated by the oblique form *uī*, instead of by the direct form *wā*. Again, instead of *dhan*, we have *dhanu*. Other instances of Bundēli, more or less corrupt, are *tehi-nē paṭh-wā*, he sent; *chāh-tē-tō*, he was wishing; *dyāt-na-tē*, they were not giving.

The number of speakers of Banāpharī is reported to be as follows :—

Hamirpur, (Eastern Hindī) . . . . .	5,000
Bundelkhand Agency, (Bundēli) . . . . .	245,400
Baghelkhand Agency, (Bundēli) . . . . .	90,000
TOTAL	<u>340,400</u>

Examples of Bundēli-Banāpharī will be considered when dealing with the Bundēli dialect.

<sup>1</sup> J. A. S. B., Vol. xii, 1843, pp. 1086 and ff.

[No. 35.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (BANĀPHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

फलनवाँ मड़ई-के दुई लरिका है । वह-माँ-ते कुटवा-ने नाना-से कहेसु  
 कि जमा-माँ-ते स्वार हीसा दइ देइ । तब उई आपन जमा बाँट दीनेसि ।  
 बहुत दिन नहीं गै-अहीं कि छाट लरिका बहुत यकठया करि-के परद्यासे  
 चला-गा-हन लुच्चाव-माँ परि-गा । बहुत दिन लगाइस अउ आपन धनु  
 बहाइ दीनेसि । जब वा सब कुछ खोय चुको तब उई द्यास-माँ बड़ा  
 अकाल परा अउ वा कँगला हुय-गा । वा हुँवाँ जाय-के वा द्यास-माँ याकन-के  
 घर-माँ रहै लाग । तेहि-ने वह-का अपने ख्यातन-माँ सुवरी चरावै-का  
 पठवा । अउ वा छेँहिन-तेँ ज्यह-का सुवरी खात-रहै आपन प्याट भरै  
 चाहत-तो । अउ वहि-का कोऊ कुछ द्यात न-ते ॥

[No. 35.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (BANĀPHARĪ BROKEN) DIALECT.

(DISTRICT HAMIRPUR.)

## TRANSLITERATION AND TRANSLATION.

Phalan<sup>a</sup>wā mārai-kē dui larikā hē. Wah-mā-tē chhuṭ<sup>a</sup>wā-nē  
*A-certain man-of two sons were. Them-in-from the-younger-by*  
 nānā-sē kahesu ki, 'jamā-mā-tē mwār hisā dai-dēi.' Tab  
*father-to it-was-said that, 'property-in-from my share give-away.' Then*  
 uī āpan jamā bāt-dīnesi. Bahut din nahī gai-ahī ki  
*he his-own substance dividing-gave. Many days not gone-were that*  
 chhwāt larikā bahut yak-thayā-kari-kē par-dyāsē chalā-gā-han.  
*the-younger son much putting-together a-foreign-land-to went-away.*  
 Luchchāw-mā pari-gā. Bahut din lagāis aū āpan dhanu  
*Wickedness-in he-fell. Many days spent and his-own fortune*  
 bahāi-dīnesi. Jab wā sab-kuchh khōy-chukō tab uī dyās-mā  
*he-caused-to-flow-away. When he all-things had-lost then that country-in*  
 barā akāl parā aū wā kāng<sup>a</sup>lā huy-gā. Wā hūwā jāy-ke wā  
*a-great famine fell and he indigent became. He there going that*  
 dyās-mā yākan-kē ghar-mā rahāi lāg. Tehi-nē wah-kā ap<sup>a</sup>nē  
*country-in one-person-of house-in to-live began. That-one-by him his-own*  
 khyātan-mā suwari charāwāi-kā paṭh<sup>a</sup>wā. Aū wā chhēhin-tē jyāh-kā  
*fields-in swine to feed it-was-sent. And those husks-with which*  
 suwari khāt-rahāi āpan pyāt bharāi chāhat-tō. Aū wahi-kā  
*swine used-to-eat his-own belly to-fill he-wishing-was. And him-to*  
 kōū kuchh dyāt-na-tē.  
*anybody anything used-not-to-give.*

## GŌḌWĀNĪ OR MAṆḌLĀHĀ.

The district of Mandla was the original head-quarters of Garhā Maṇḍalā, one of the four Gōṇḍ kingdoms of the present Central Provinces, which in ancient times were grouped together under the name of Gōṇḍ-wānā. In the sixteenth century, Sangrām Sā, the forty-eighth Rājā of the Gōṇḍ line of Garhā-Maṇḍalā, issuing from the Mandla highlands, extended his dominions over fifty-two *garhs* or districts, comprising the country now known as Bhopal, Saugor, and Damoh on the Vindhyan plateau; Hoshangabad, Narsinghpur, and Jabalpur in the Narbada valley; and Mandla and Seoni in the Satpura highlands.<sup>1</sup> To the present day Gōṇḍ and Baigās form the larger part of the Mandla population. The total population of the district is according to the census of 1891 339,373, but of these, only 89,187 are returned as speaking the Gōṇḍī language. An equal number of Gōṇḍ are estimated to speak the ordinary Aryan languages spoken by the other inhabitants. Omitting the dialect of the wandering Labhānās, estimated to be spoken by about a thousand people, and the languages spoken by foreigners, estimated at 186, the remainder of the population of Mandla District, *i.e.*, 249,000, speaks one uniform Aryan language, which is called by some 'Maṇḍlāhā,' or, more strictly spelt, 'Maṇḍ<sup>a</sup>lāhā,' but is locally known as 'Gōḍwānī,' strictly spelt, 'Gōḍ<sup>a</sup>wānī.'

Gōḍwānī is a form of Eastern Hindī. It is more nearly related to Baghēli, than to any other dialect of that language. That dialect is differentiated from the more northern Awadhī, by two prominent peculiarities, one being the frequent use of the enclitic word *taī* with the past tenses of verbs, and the other that the typical letter of the first person singular of the future tense is *h* and not, as in Awadhī, *b*. Of these two peculiarities, the dialect of Mandla, as shown by the two following specimens, is without the first, but has the second.

Immediately to the east of Mandla lies the district of Bilaspur, the local dialect of which is Chhattisgarhī. As might be expected, there is a strong infusion of Chhattisgarhī in Gōḍwānī, though the distinctive features of the former, such as the plural in *man*, are altogether wanting in it.

There are also a few traces of the Bundēli spoken immediately to the west.

The following are the principal points which may be noted in the specimens given below.

The sign of the Acc. Dat. is *kē*, and also, as in Chattisgarhī, *lā*. That of the locative is *mē*, which belongs really to Bundēli and not to Eastern Hindī. That of the Genitive is *kēr*, of which there does not appear to be either a feminine or an oblique form. Instead of the instrumental case in *an*, which we have noticed in other Eastern Hindī dialects, we find one in *ō*, as in *bhūkhō*, by hunger.

Amongst the pronouns, we may note *tōy*, you; *ī-kar*, of this; both *ū-kar* and *ō-kar*, of that; and a genitive plural used as an oblique base in *un-kar-mē-sē*, from among them. For 'one's own,' we have both *apan* and *āpan*. None of these genitives seem to have any oblique form. 'What' is *kā*, with an oblique form *kāhin*. 'Anyone,' 'someone' is *kōī* or *kōhī*.

Amongst verbal forms, we may notice, *hū*, I am; *hō*, you are; *hai*, he is. These three are all Bundēli forms. An example of the present tense is *ḍārathū*, I am afraid, which

<sup>1</sup> See Central Provinces Gazetteer, p. lxiii.



is Chhattisgarhī. For the future, we have the typical Baghēlī *jāhū*, I will go, and, irregular, *kahū*, I will say, and others. For the past, *ṭārō*, I disobeyed; *karē*, you made; *dīs*, he gave, and others. *Kare-hō*, I have done, is a perfect. The past participle ends in *e* as in Chhattisgarhī. Thus *kare*, done, and *gayē*, gone. The infinitive, both direct and oblique ends in *an*, as in *kahan lagis*, he began to say; *khān-sē jyādā*, more than to eat. This also is Chhattisgarhī. The sign of the conjunctive participle is *ke*. It is also sometimes *kēr*, as in *sun-kēr*, having heard; *dēkh-kēr*, having seen. This is an interesting example of the fact that, through all the Indo-Aryan vernaculars, the sign of the conjunctive participle is always related to one of the signs of the genitive.

## SPECIMEN I.

कोई आदमी-कीर दो लरका रहे । उन-कर-में-से नान लरका अपन दादा-से कहिस हे दादा सम्पत-में-से जो मोर हिंसा हो मो-ला दो । तब ज अपन सम्पत उन-के बाँट दे-दीइस । बहुत दिन नहीं बीतिस कि लहुरा बेठा सब कुछ जमा-कर-के दूर मुलुक चल-दीइस और वहाँ लुचार्ड-में दिन काटने-से अपन सब सम्पत उड़ा-डालिस । जब ज जो कुछ रहे सब खर्च कर चुकिस तब ज मुलुक-में बड़ा अकाल परिस औ ज गरीब हो-गइस । और ज उस मुलुक-कीर बसेरी मधे एक-के ठिगा जाय-के रहन लगिसि जोन ओ-ला अपन खेत-में सुवँर वो सोगरा चरावन भेजिस । और ज जोन सोगरा खात-रहे ज छिलटा-से अपन पेट भरन चाहत-रहे । और कोई ओ-ला कुछ नहीं देत-रहे । तब ओ-ला चेत भइस और ज कहन लगिस कि हमारे दादा-कीर कितनो बनिहार-कीर खान-से ज्यादा रोटी होवत-हे और हम भूखों मरत-हूँ । हम उठ-के अपन दादा-के ठिगा जाहूँ और ओ-ला कहूँ हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों । हम फिर तुम्हार लरका कहवन-कीर लैक नहीं हूँ । मो-ला आपन बनिहार मधे एक-कीर बराबर कर-दे । तब ज आपन दादा-कीर ठिगा जान लगिस । जब ज दूर-ही रहिस तब ज-कर दादा ओ-ला देख-के माया करिस और दौड़-कर-के ज-कर गाल-में चिपट कर-के चूमिस । लरका ओ-ला कहिस हे दादा हम स्वर्ग-कीर बिरुद्ध और तुम्हार आगू पाप करे-हों और फिर तुम्हार लरका कहावन-कीर लैक नहीं हों । तब ओ-कर दादा आपन बनिहार-से कहिस सब-से अच्छा कपड़ा निकार-के पहिरा दो और ज-कर हाथ-में मुट्ठी और पैर-में पनही पहिरा देओ और हम सब खाय पीई और खुसो करी कि ई हमार लरका मरिस-रहे फिर जीइस हेराय गइस-रहे फिर मिलिस ॥

ज-कर जेठ लरका खेत-में रहिस । और जब ज आवत-में घर-की नजो क पहुँचिस तब बाजा गाजा और नाच-कीर गुल सुनिस । और ज आपन बर-

सियार मधे एक भन-की आपन ठिगा बुलाय-के बूझिस ई का है। ज ओ-ला कहिस तुम्हार भाई आइस-है। और तुम्हार दादा अच्छा-से अच्छा नेवता करिस ई-कर-लाने की ओ-ला साजो पाइस। पर ज गुस्सा भइस और भीतर जान नहीं चाहिस। ई-कर-लाने ज-कर दादा बाहर आय-के ओ-ला मनावन लगिस। ज आपन दादा-ला जबाब-दौइस की देख हम इतना बरस-से तुम्हार सेवा करत-रहों और कधी तुम्हार हुकुम नहीं टारों और तोय मो-ला कधी एक-ठौ-भी छेरी-कीर पीला नहीं दियो कि हम आपन संग-कीर संग खुशी करते। पर ई तुम्हार लरका जोन कसबिन-कीर संग तुम्हार धन खाइस जब-भी ज आइस तब-ही उमदा नेवता करे। दादा ओ-ला कहिस है बेटा तोय सब दिन हमार संग हो और जो कुछ हमार है सो तुम्हार है। पर खुसी और आनंद होय-के जरूर रहै की तुम्हार भाई मरिस-रहै फिर जोइस भुलाय गये-रहै फिर मिलिस-है॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHELĪ (GŌPWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōi ādāmī-kēr dō lar<sup>a</sup>kā rahē. Un-kar-mē-sē nān lar<sup>a</sup>kā  
*A-certain man-of two sons were. Them-in-from the-younger son*  
 apan dādā-sē kahis, 'hē dādā, sampat-mē-sē jō mōr hisā  
*his-own father-to said, 'O father, property-in-from what my share*  
 hō, mō-lā dō.' Tab ū apan sampat un-kē bāṭ dē-diis.  
*may-be, me-to give.' Then he his-own property them-to dividing gave-away.*  
 Bahut din nahī bītis ki lahurā bēṭā sab kuchh jamā-kar-ke  
*Many days not passed that the-younger son all things collecting*  
 dūr muluk chal-diis, aur wuhā luchāi-mē din kāt<sup>a</sup>nē-sē  
*a-distant country-to went-away, and there debauchery-in days passing-by*  
 apan sab sampat urāy-dālis. Jab ū jō-kuchh rahē sab kharch-  
*his-own all fortune he-squandered. When he what-ever was all had-spent-*  
 kar-chukis, tab ū muluk-mē barā akāl paris aur ū garib  
*completely, then that country-in a-great famine fell and he poor*  
 hō-gais. Aur ū us muluk-kēr basērī madhē ēk-kē dhigā jāy-ke  
*became. And he that country-of inhabitants among one-of near going*  
 rahan lagisi, jōn ō-lā apan khēt-mē suwār wo sog<sup>a</sup>rā charāwan  
*to-live began, who him his-own fields-in swine and hogs to-feed*  
 bhējis. Aur ū jōn sog<sup>a</sup>rā khāt-rahē ū chhil<sup>a</sup>tā-sē apan pēt  
*sent. And he what the-swine used-to-eat those husks-with his-own belly*  
 bharan chāhat-rahē. Aur kōi ō-lā kuchh nahī dēt-rahē. Tab  
*to-fill was-wishing. And any-one him-to anything not used-to-give. Then*  
 ō-lā chēt bhaīs aur ū kahan lagis ki, 'hamārē dādā-kēr  
*him-to senses became and he to-say began that, 'my father-of*  
 kit<sup>a</sup>nō banihār-kēr khān-sē jyādā rōṭī hōwat-hai, aur ham  
*how-many field-labourers-of eating-than more bread becoming-is, and I*  
 bhūkhō marat-hū. Ham uṭh-ke apan dādā-kē dhigā jāhū aur  
*from-hunger dying-am. I arising my-own father-of near will-go and*  
 ō-lā kahū, 'hē dādā, ham Swarg-kēr biruddh aur tumbhār āgū  
*him-to I-will-say, 'O father, I Heaven-of against and thee before*  
 pāp kare-hō. Ham phir tumbhār lar<sup>a</sup>kā kah<sup>a</sup>wan-kēr laik nahī hū.  
*sin have-done. I again thy son to-be-called worthy not am.*

Mō-lā āpan banihār madhē ēk-kēr barābar kar-dē.” Tab ū  
*Me thy-own field-labourers among one-of equal make.” Then he*  
 āpan dādā-kēr ḍhigā jān lagis. Jab ū dūr-hī rahis, tab  
*his-own father near to-go began. When he distant-even was, then*  
 ū-kar dādā ō-lā dēkh-ke māyā karis. Aur daur-kar-ke ū-kar gāl-mē  
*his father him seeing pity did. And running his cheek-on*  
 chipaṭ-kar-ke chūmis. Lar<sup>a</sup>kā ō-lā kahis, ‘hē dādā, ham Swarg-  
*sticking-himself kissed-him. The-son him-to said, ‘O father, I Heaven-*  
 kēr biruddh aur tumhār āgū pāp kare-hō. Aur phir tumhār lar<sup>a</sup>kā  
*of against and thee before sin have-done. And again thy son*  
 kahāwan-kēr laik nahī hō.’ Tab ō-kar dādā āpan banihār-sē  
*to-be-called worthy not am.’ Then his father his-own field-labourers-to*  
 kahis ‘sab-sē achchhā kap<sup>a</sup>rā nikār-ke pahirā-dō; aur ū-kar  
*said ‘all-than better clothes taking-out put-on-(him); and his*  
 hāth-mē mudri aur pair-mē pan<sup>a</sup>hi pahirā-dēō; aur ham sab khāy,  
*hand-on a-ring and feet-on shoes put-on; and we all may-eat,*  
 pīi, aur khusī kari, ki i hamār lar<sup>a</sup>kā maris-rahai,  
*may-drink, and merriment may-make, that this my son died-had,*  
 phir jīs; herāy gais-rahai, phir milis.’  
*again came-to-life; lost gone-had, again was-found.’*

Ū-kar jēṭh lar<sup>a</sup>kā khēt-mē rahis: aur jab ū āwat-mē ghar-kē  
*His elder son field-in was: and when he coming-in house-of*  
 najik pahūchis tab bājā-gājā aur nāch-kēr gul sunis. Aur ū  
*near arrived then music-et-cetera and dance-of noise he-heard. And he*  
 āpan bar<sup>a</sup>siyār madhē ēk jhan-kē āpan ḍhigā bulāy-ke būjhis,  
*his-own field-labourers among one person his-own-self near calling enquired,*  
 ‘i kā hai?’ Ū ō-lā kahis, ‘tumhār bhāī āis-hai, aur tumhār  
*‘this what is?’ He him-to said, ‘thy brother come-has, and thy*  
 dādā achchhā-sē achchhā new<sup>a</sup>tā karis, i-kar-lānē ki ō-lā sājō pāis,’  
*father good-than good feast made, this-of-for that him well he-found.’*  
 Par ū gussā bhaīs aur bhītar jān nahī chāhis. Ī-kar-lānē ū-kar dādā  
*But he angry became and inside to-go not wished. This-of-for his father*  
 bāhar āy-ke ō-lā manāwan lagis. Ū āpan dādā-lā jabāb diis  
*outside coming him to-appease began. He his-own father-to answer gave*  
 ki, ‘dēkh! ham it<sup>a</sup>nā baras-sē tumhār sēwā karat-rahō aur kadhī  
*that, ‘see! I so-many years-from thy service doing-was and ever*  
 tumhār hukum nahī tārō, aur tōy mō-lā kadhī ēk-ṭhau bhī  
*thy orders not I-removed, and thou me-to ever one-single even*  
 chhēri-kēr pilā nahī diyō ki ham āpan sāng-kēr sāng khusī  
*goat-of young-one not gavest that I my-own companions-of with merriment*  
 karatē. Par i tumhār lar<sup>a</sup>kā jōn kas<sup>a</sup>bin-kēr sāng tumhār  
*might-have-made. But this thy son who harlots-of in-company thy*

dhan khāis jab-bhī ū āis tab-hī um'dā new'tā karē.  
*fortune ate-up when-even he came then-even good feast thou-madest.'*

Dādā ō-lā kahis, 'hē bēṭā, tōy sab din hamār saṅg hō, aur  
*The-father him-to said, 'O son, thou all days me with art, and*  
 jō-kuchh hamār hai sō tumhār hai. Par khusī aur ānand hōy-kē  
*whatever mine is that thine is. But merriment and rejoicing making-for*  
 jarūr rahai kī tumhār bhāi maris-rahai, phir jīis; bhulāy  
*necessity was that thy brother died-had, again came-to-life; lost*  
 gaye-rahai, phir milis-hai.'  
*gone-was, again he-has-been-found.'*



[No. 37.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (GŌḍWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

## SPECIMEN II.

कोई देश-में कोही बैपारी एक भारी तालुका-केर मालिक बन-कर ओ-में मुख चैन-से रहत-रहै। ओ-कर तीन-ठुन मीत रहैं। ओ-में-से दुइ भन-ला खूब मोह करत-रहै और दुइ-भन-से तीसर मीत ओ-कर-से खूब मोह राखत रहै। और ओ ओ-ला तनक मोह करत-रहै। और ऐसन होत-रहै कि आँगू जब ओ-कर दुइ मीत बैपारी-केर भलाई और माया-में मगन होत-रहै तब तीसर मीत फिकर-में हुइ-के ऐसन बूझे कि मोर-से बैपारी काहिन काज गुस्सा भइस-है ॥

पछारी ऐसन भइस कि बैपारी कोनों बात-में राजा के ढिगा कसूर-में भुक् गइस। तब राजा ओ-ला बोलाइस कि बैपारी मोर ढिगा आय-के ओ बात-केर जुबाब देय। ऐसन बात राजा-केर बैपारी सुन-कर खूब डराइस और सोचन लगिस कि असना दुख संकट में कसना कहूँ। मो-से बड़ा चूक भइस-है कैसे राजा-के आँगू मंतक रहै-ला परही और भगे-ला जुगत निह बनय। और राजा धरमौ और न्याय-इनइया होही। तो मो-ला यह चूक-में बिना दुख सजा दये निह मानही। एक जुगत है जो मोर मीत हैं उनी-ला संग लै-जहूँ उन मोर न्याव के बीच-माँ बोलहीं। और राजा-से कहहीं कि राजा महाराज अब-की चूक-ला समोख ले। और मो-ला दुख सोच-से बचाहीं। तो कौन जाने राजा ओ-कर सुन लिय और मो-ला सजा भंप दवावे ॥

तब बैपारी अपन मीत-ला बोलाइस और ओ-ला ये हाल बताइस और हाथ जोरिस बिनती करिस कि भाई राजा कहाँ मोर संग चल और मोर तरफ-से राजा-से बिनती कर-के मोर जीव-ला बचाय ले। तब वह ओ-ला कहिस कि भाई यह तोर असल जुगत है। मैं राजा-के ढिगा तोर संग निह जाऊँ। मैं कौन मुँह लय-के जाहूँ और राजा-ला बिनती करहूँ। राजा मोर ऊपर गुस्सा निह करही। कसूर चूक-में तुही भुके-हस अकले तु-हीं जा मैं निह जाऊँ ॥

बैपारी यह गोठ सुन-के ज्यादा दुख-में बैहा घाई हय-के बिचारन लगिस हाय २ में कसना कहूँ मैं दूसर मीत-ला बोलाहूँ। ओ-कर भरोसा है वह मोर संग राजा कहाँ चलही। तब दूसर मीत-ला बोलाइस और ओ-कर दूसर मीत आइस और ओ-ला सब हाल बताइस। तब वा ओ-ला कहिस अच्छा है। मैं चलहूँ। मीत-केर गोठ बैपारी सुन-केर खुसी भइस और उन दोनों भन एकई संग उठ-के रौंग दीइन। जब गाँव-के फटका ठिगा पहुँचिन तब बैपारी-केर संगी मीत ओ-ला कहन लगिस कि भाई अब मैं डरायूँ। राजा-के आगू मैं काहिन बताहूँ। कहूँ राजा मोर गोठ सुन-के मो-ला गुस्सा होय। कहूँ मो-ला सजा दवावे। मैं घर-ला मुर-के जाहूँ। तोर संग निह जाऊँ। ऐसन बताय-के भग दीइस ॥

बैपारी जब असना देखिस तो अपन ऊपर साँस लेन लगिस और आह मारन लगिस कि हाय हाय जिन-ला मैं मीत जानत-रहौँ और खुसी और आनन्द-के दिन-में मो-से बड़ा प्रीत राखत-रहे अब दुख-में मो-ला छोड़ दीइन। भगन देव असना छलीन-ला। मोर एक मीत और है। ओ-ला बोलाये-ला मुस्किल है काहे-से कि ओ-ला मैं नीच जानत-रहौँ। ते-कर लये वह मोर सहाँव निह होही। मो-ला और कोई जुगत तो सूझ निह परै। मैं ओ-कर ठिगा जाहूँ। कहूँ मो-ला वह उदास और रोवत देख-केर ओ-कर मन घुट जाय और दया करय मोर बिनती-ला सुन लेय। तब ओ-कर ठिगा बैपारी गइस और सरमाय-के व आँखन-में आँसू भर-के कहिस ए प्यारे भाई दया कर-के मोर चूक-ला समोख ले। मोर असना हाल है। दया कर-के आव और राजा-से मोर पुकार कर-के मो-ला बचाय-ले। ओ-कर तीसर मीत दुख-केर बात सुन-के कहिस कि भाई तोर आये-से मो-ला बहुत खुसी भइस। मोर और तोर आँगू-के बात-ला जान-दे कोई बात-ला भय घोख। मैं सब दिन तोर ऊपर माया करत-रहौँ। अब मो-ला जहाँ लग बन परही तहाँ लग तोर भलाई करहूँ। राजा मोर चिन्हार है। सो वे दोई भन राजा ठिगा रौंग दीइन। और ओह राजा-से पुकार करिस। ओ-कर पुकार-ला राजा सुन लीइस। और बैपारी-ला अपन ठिगा बोलाइस। और सजा-केर बदली-माँ ओ-ला माया करिस ॥

[No. 37.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (GŌPWĀNĪ) DIALECT.

(DISTRICT MANDLA.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Kōi dēs-mē kōhī bālpārī ēk bhārī tālukā-kēr mālīk  
*A-certain country-in a-certain merchant one great estate-of owner*  
 ban-kar ō-mē sukh chain-sē rahat-rahai. Ō-kar tīn-ṭhun  
*having-become that-in pleasure ease-with used-to-live. Him-of three-persons*  
 mīt rahaī. Ō-mē-sē dui jhan-lā khūb mōh karat-rahai.  
*friends were. Them-in-from two persons-to well affection he-used-to-keep.*  
 Aur dui jhan-sē tīsar mīt ō-kar-sē khūb mōh  
*And the-two persons-than the-third friend him-with greater affection*  
 rākhāt-rahai. Aur ō ō-lā tanak mōh karat-rahai. Aur  
*used-to-keep. And he, him-to but-little affection used-to-do. And*  
 aisan hōt-rahai ki, āgū jab ō-kar dui mīt bālpārī-kēr  
*so it-used-to-happen that, formerly when his two friends the-merchant-of*  
 bhalāī aur māyā-mē magan hōt-rahai, tab tīsar mīt phikar-mē  
*welfare and love-in plunged used-to-be, then the-third friend anxiety-in*  
 hui-ke aisan būjhe ki, 'mōr-sē bālpārī kāhin kāj gussā  
*becoming so thought that, 'me-with the-merchant what for angry*  
 bhaīs-hai?'  
*has-become?'*

Pachhārī aisan bhaīs ki bālpārī kōṇō bāt-mē Rājā-kē  
*Afterwards so it-happened that the-merchant some affair-in the-king-of*  
 ḍhigā kasūr-mē jhuk-gaīs. Tab Rājā ō-lā bolāīs ki, 'bālpārī  
*near fault-in entangled-was. Then the-king him summoned that, 'the-merchant*  
 mōr ḍhigā āy-ke ō bāt-kēr jubāb dēy.' Aisan bāt Rājā-kēr  
*me near coming that thing-of answer may-give.' Such words the-king-of*  
 bālpārī sun-kar khūb ḍarāīs aur sōchan lagis ki,  
*the-merchant hearing very-much was-frightened and to-think began that,*  
 'as'nā dukh saṅkaṭ-mē kas'nā karū? Mō-sē baṛā chūk  
*'such trouble difficulty-in how am-I-to-act? Me-by a-great fault*  
 bhaīs-hai. Kaisē Rājā-kē āgū mantak rahāī-lā par'hī,  
*has-come-to-pass. How the-king-of before silent remaining-for will-it-fall,*  
 aur bhage-lā jugat nih banay. Aur Rājā dhar'mī aur  
*and fleeing-of means not is-to-be-arranged. And the-king pious and*

nyāy-chhanaīyā hōhī. Tō mō-lā yah chūk-mē binā dukh sajā  
*justice-sifter will-be. Then me this fault-in without pain punishment*  
 daye nih mān<sup>hi</sup>. Ēk jugat hai, jō mōr mīt hai  
*giving-out not he-will-listen-to-me. One means is, who my friends are*  
 unī-lā saṅg lāi-jahū. Un mōr nyāw-kē bich-mā bol<sup>hi</sup>,  
*them with-(me) I-will-take. They my decision-of in will-speak,*  
 aur Rājā-sē kah<sup>hi</sup> ki, "Rājā mah<sup>ra</sup>j, ab-kī chūk-lā  
*and the-king-to will-say that, "King great-king, this-time-of fault*  
 samōkh-lē." Aur mō-lā dukh sōch-sē bachāhī. Tō kaun jānē  
*excuse." And me pain anxiety-from will-save. Then who knows*  
 Rājā ō-kar sun-lēy, aur mō-lā sajā jhamp  
*the-king his-(words) may-hear, and me the-punishment covering*  
 dawāwē.  
*may-cause-to-give.'*

Tab bāipārī apan mīt-lā bolāis, aur ō-lā yē hāl batāis,  
*Then the-merchant his-own friend called, and him-to this affair showed,*  
 aur hāth jōris bin<sup>ti</sup> karis ki, 'bhāi, Rājā kahā mōr  
*and hands enfolded entreaties made that, 'brother, the-king near me*  
 saṅg chal aur mōr taraph-sē Rājā-sē bin<sup>ti</sup> kar-ke mōr jiw-lā  
*with go and my side-from the-king-to entreaties making my life*  
 bachāy-lē.' Tab wah ō-lā kahis ki, 'bhāi, yah tōr asal  
*save.' Then he him-to said that, 'brother, this thy real*  
 jugat hai. Maī Rājā-kē dhigā tōr saṅg nih jāū. Maī kaun  
*means is. I the-king-of near thee with not may-go. I what*  
 mūh lay-ke jāhū aur Rājā-lā bin<sup>ti</sup> kar<sup>hū</sup>. Rājā mōr  
*face taking shall-go and the-king-to entreaties shall-make. The-king me-of*  
 ūpar gussā nih kar<sup>hi</sup>? Kasūr chūk-mē tu-hī jhuke-has; ak<sup>lē</sup>  
*on anger not will-do? Fault failings-in thou-verily entangled-art; alone*  
 tuhī jā; maī nih jāū.  
*thou go; I not may-go.'*

Bāipārī yah gōth sun-ke jyādā dukh-mē baihā ghāī  
*The-merchant this talk hearing greater anxiety-in senseless like*  
 huy-ke bichāran lagis. 'Hāy, hāy, maī kas<sup>nā</sup>-karū. Maī dūsar  
*becoming to-consider began. 'Alas, alas, I how-may-do. I the-second*  
 mīt-lā bolāhū. Ō-kar bharōsā hai; wah mōr saṅg Rājā kahā  
*friend will-call. Him-of (my)-trust is; he me with the-king near*  
 chal<sup>hi</sup>. Tab dūsar mīt-lā bolāis aur ō-kar dūsar mīt āis.  
*will-go.' Then the-second friend he-called and his second friend came.*  
 Aur ō-lā sab hāl batāis. Tab wā ō-lā kahis,  
*And him-to the-whole account he-explained. Then he him-to said,*  
 'achchhā hai. Maī chal<sup>hū</sup>. Mit-kēr gōth bāipārī sun-kēr  
*'well it-is. I shall-go.' The-friend-of talk the-merchant hearing*

khusī bhaīs, aur un dōñō jhan ēkaī-saṅg uṭh-ke rīg-dīn.  
*glad became, and those both persons (in-)one company arising started.*  
 Jab gāw-ke phat<sup>a</sup>kā dhigā pahūchin tab bālpārī-kēr saṅgī-mīt  
*When village-of gate near they-arrived then the-merchant-of fellow-friend*  
 ō-lā kahan lagis ki, 'bhāī, ab maī darāthū. Rājā-kē āgū  
*him-to to-say began that, 'brother, now I fear. The-king-of before*  
 maī kāhin batāhū? Kahū Rājā mōr gōṭh sun-ke mō-lā  
*I what will-explain? Perhaps the-king my talk hearing me-to*  
 gussā hōy, kahū mō-lā saṛā dawāwē. Maī  
*angry may-become, perhaps me punishment he-may-cause-to-give. I*  
 ghar-lā mur-ke jāhū. Tōr saṅg nih jāū.' Aisan batāy-ke  
*house-to returning will-go. Thee with not I-may-go.' So having-explained*  
 bhag-dīis.  
*he-ran-away.*

Bālpārī jab as<sup>a</sup>nā dēkhis tō apan ūpar sās lēn lagis  
*The-merchant when thus he-saw then himself-of on sighs to-take began*  
 aur āh māran lagis ki, 'hāy, hāy, jin-lā maī mīt  
*and lamentations to-strike began that, 'alas, alas, whom I friend*  
 jānat-rahō aur khusī aur ānand-kē din-mē mō-sē barā prīt  
*used-to-consider and pleasure and happiness-of days-in with-me great affection*  
 rākhat-rahē, ab dukh-mē mō-lā chhōr-dīn. Bhagan dēw as<sup>a</sup>nā  
*used-to-keep, now sorrow-in me they-forsook. To-flee-away let such*  
 chhalin-lā. Mōr ēk mīt aur hai. Ō-lā bolāye-lā mus<sup>a</sup>kil hai,  
*impostors. My one friend another is. Him calling-for difficult is,*  
 kāhē-sē ki ō-lā maī nīch jānat-rahō. Tē-kar laye wah mōr  
*because that him I low used-to-consider. That-of for he my*  
 sahāw nih hōhī. Mō-lā aur kōī jugat tō sūjh  
*helper not will-be. Me other any means indeed having-become-visible*  
 nih parai. Maī ō-kar dhigā jāhū; kahū mō-lā wah udās aur  
*not falls. I him near will-go; perhaps me he sad and*  
 rōwat dēkh-kēr ō-kar man ghuṭ-jāy aur dayā karay, mōr bin<sup>a</sup>tī-lā  
*weeping seeing his mind may-melt and pity he-may-do, my entreaties*  
 sun-lēy.' Tab ō-kar dhigā bālpārī gaīs aur sar<sup>a</sup>māy-ke  
*he-may-hear.' Then him-of near the-merchant went and being-ashamed*  
 wa ākhan-mē āsū bhar-ke kahis, 'ē pyārē bhāī, dayā kar-ke mōr  
*and eyes-in tears filling said, 'O dear brother, pity doing my*  
 chūk-lā samōkh-lē. Mōr as<sup>a</sup>nā hāl hai. Dayā-kar-ke āw aur Rājā-sē  
*fault forgive. My such condition is. Pity-doing come and the-king-to*  
 mōr pukār kar-ke mō-lā bachāy-lē.' Ō-kar tīsar mīt dukh-kēr  
*my entreaties making me save.' His third friend sorrow-of*  
 bāt sun-ke kahis ki, 'bhāī tōr āye-sē mō-lā bahut khusī  
*words hearing said that, 'brother thy coming-from me great happiness*

bhaīs. Mōr aur tōr āgū-kē bāt-lā jān-dē. Kōi bāt-lā jhay ghōkh.  
*became. My and thy former things forget. Any thing do-not meditate-on.*  
 Maĩ sab din tōr ūpar māyā karat-rahō. Ab mō-lā jahā lag  
*I all days thee on affection used-to-do. Now me where up-to*  
 ban-par<sup>a</sup>hī, tahā lag tōr bhalāi kar<sup>a</sup>hū. Rājā mōr chinhār  
*it-will-be-possible, there up-to thy good I-will-do. The-king my acquaintance*  
 hai. Sō wē dōi jhan Rājā dhigā rīg-dīn. Aur oh Rājā-sē  
*is. So those two persons the-king near started. And he the-king-to*  
 pukār karis. Ō-kar pukār-lā Rājā sun-līs. Aur bālpārī-lā  
*entreaties did. His entreaties the-king listened-to. And the-merchant*  
 apan dhigā bolāis. Aur sajā-kēr bad<sup>a</sup>lī-mā ō-lā māyā-karis.  
*himself-of near he-called. And punishment-of exchange-in him-to affection-did.*

### FREE TRANSLATION OF THE FOREGOING.

*The tale of the Merchant and his three Friends. A friend in need is a friend indeed.*

In a certain country there lived a merchant who became the owner of a great estate in which he dwelt in great ease and comfort. He had three friends to two of whom he showed great affection. The third loved him more than the other two, but the merchant felt less liking for him than for them. So much so was it that while the two friends enjoyed his welfare and his love, the third used to be filled with anxiety as to why the merchant was angry with him.

In course of time it happened that the merchant was accused of some fault before the king, and the king ordered him to be summoned to give an answer to the charge. When the merchant heard of the king's order, he was filled with fear, and began to think to himself, 'in such trouble and difficulty, what am I to do? I certainly have committed a great fault. How can I remain silent, without an answer to the charge, before the king? I have no means of running away. Moreover, the king is a pious man and a sifter of justice, and he will surely order me some severe punishment for this fault. I have only one means of escape. I will take my friends with me, and they shall address the king on my behalf and say, "Your Majesty, this time excuse the fault." In this way they will save me from trouble and anxiety, and who knows, perhaps the king may hear their words, and remit the punishment.'

Then the merchant sent for one of his friends, and, telling him of what was the matter, said to him with folded hands, 'Brother come with me to the king, and make entreaties to him on my behalf, so that my life may be saved.' Then the friend replied, 'Brother this is an affair which concerns you alone. I cannot go with you to the king. It would be impertinence for me to go with you, and to make entreaties to him. Will not the king be angry with me? It is you who have been accused, and you should go alone. I cannot go.'

When the merchant heard these words, he became as one senseless in his anxiety, and said to himself, 'alas, alas, what am I to do? I will send for my second friend. I have full trust in him. He will go with me to the king.' So he sent for the second friend, who came on the summons, and he explained to him at length the whole affair. Then said the second friend, 'very well, I will go with you.' The merchant became full of joy at



hearing these words, and the two got up and set out. But when they came near the gate of the village where the king lived, the friend who accompanied the merchant said to him, 'Brother, now I am getting afraid. What am I to explain to the king? Perhaps the king will get angry at what I say, and may order me to be punished. I am going back home. I can't go with you any further.' As soon as he had said these words he ran away.

When the merchant saw this, he began to sigh and lament for himself, saying, 'alas, alas, he whom I used to consider a friend, and who in the days of my prosperity used to show me so much affection, now, in the days of my trouble, has abandoned me. Let impostors like him run away. I have indeed one more friend, but it is difficult to send for him, for I used to lightly consider him. For this reason he will refuse to be my helper, but still I see no other resource. I will go to him myself. Perchance, when he sees me sad and weeping, his heart may melt, and he may show pity on me, and hear my entreaties.' Then the merchant went to his third friend, and with much shame and with his eyes full of tears thus addressed him, 'Dear brother, take pity on me and forgive me. My condition is such and such. For pity's sake come and make entreaties on my behalf to the king.' Then this third friend, when he had heard the tale of woe said, 'Brother, your coming here has made me very happy. Forget all that has happened between you and me. I used to love you all the time. I will now help you as far as I am able. The king is an acquaintance of mine.' So they both went to the king, and the friend made entreaties before him, to which the king paid heed. So he called up the merchant, and, instead of punishing him, showed him great affection.

From the District of Jabalpur 695,100 people are returned as speaking Baghēli. The dialect is, however, only spoken in its purity in the north-east of the District. In the remaining area, it more and more approaches the Bundēli of Panna, Damoh and Narsinghpur. There are a number of Kōls in the District, but they have abandoned their own language, and now speak the ordinary Baghēli of their neighbours. They are included in the above figures. We have noticed the same fact in the Baghelkhand Agency. It will be sufficient to give the first few sentences of the Parable of the Prodigal Son as received from Jabalpur. The specimen does not come from the pure Baghēli-speaking area, and is hence much mixed with Bundēli. As examples of that language, we may quote the words *bhē*, they became; *rahaĩ*, they were, and past tenses in *ō*, such as *chukō*, he completed, and *parō*, it fell. Note, on the other hand, the typical Baghēli expletive *tai*, in *rahō-tai*, he was. We also see the Eastern Hindī past tense in *is*, as, for example, *dīnhi*, which is also spelt *dīnhiś*, with the final *i* very slightly pronounced. Attention may also be drawn to the substitution of *m* for *v* in such words as *charāmāĩ*, for feeding. According to the *Central Provinces Gazetteer*, p. 175, the principal peculiarities of the local dialect are the elision of nearly all short vowels, and the substitution of *kh* for *sh* and of *s* for *ś*. The last two are, however, common to all the Eastern Hindī dialects.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ DIALECT, MIXED WITH BUNDĒLĪ.

(DISTRICT JABALPUR.)

कौनौ मनई-के दो लड़िका रहैं। उन-माँ-से छोटका लड़िका बाप से कहिस कौ बाप धन-माँ जौन हमार हीसा होय सो हम-का दै राखा। तब वा धन ओही बाँट दीन्हिस। बहुत दिन नहीं भे कि छोटका लड़िका सब कुछ जोर-के दूरी देस-माँ चला गा औ वहाँ लुचपन-माँ दिन बिताइ-के आपन धन उड़ाय दीन्हिस। जब वा सब उड़ाय चुको तब वा देस-माँ बड़ा अकाल परो औ वा कांगल होइ-गा। औ वा जाइ-के वा देस-वालेन-के यहाँ-से एक-के यहाँ रहैं लाग और जौन ओही अपने खेत-माँ सुमर चरामै-का पठवाइस। और जौन फलियन-का सुमर खाइन-रहै तौने-माँ आपन पेट भरै-का चाहत रहो-तै। और ओही कोज कुछ ना देत रहै ॥

## TRANSLITERATION AND TRANSLATION.

Kaunau	manai-kē	dō	larikā	rahaĩ.	Un-mā-sē	chhot <sup>a</sup> kā	larikā
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
bāp-sē	kahis	kī,	'bāp	dhan-mā	jaun	hamār	hīsā
<i>the-father-to</i>	<i>said</i>	<i>that,</i>	<i>'father</i>	<i>property-in</i>	<i>what</i>	<i>my</i>	<i>share</i>
sō	ham-kā	dai-rākhā.	Tab	wā	dhan	ōhī	bāṭ
<i>that</i>	<i>me-to</i>	<i>give-up.'</i>	<i>Then</i>	<i>he</i>	<i>property</i>	<i>him</i>	<i>dividing</i>
din	nahī	bhē	ki	chhot <sup>a</sup> kā	larikā	sab	kuchh
<i>days</i>	<i>not</i>	<i>became</i>	<i>that</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>things</i>
dēs-mā	chalā-gā.	Au	wahā	luchch <sup>a</sup> pan-mā	din	bitāi-ke	āpan
<i>country-into</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>debauchery-in</i>	<i>days</i>	<i>passing</i>	<i>his-own</i>
dhan	urāy-dinhis.	Jab	wā	sab	urāy	chukō	tab
<i>property</i>	<i>squandered.</i>	<i>When</i>	<i>he</i>	<i>all</i>	<i>wasted</i>	<i>had</i>	<i>then</i>
barā	akāl	parō	au	wā	kaṅgāl	hoi-gā.	Au
<i>great</i>	<i>famine</i>	<i>fell</i>	<i>and</i>	<i>he</i>	<i>poor</i>	<i>became.</i>	<i>And</i>
dēs-wālen-kē	yahā-sē	ēk-kē	yahā	rahāĩ	lāg,	aur	jaun
<i>country-inhabitants-of</i>	<i>near-from</i>	<i>one-of</i>	<i>near</i>	<i>to-live</i>	<i>began,</i>	<i>and</i>	<i>who</i>

ap'nē khēt-mā̃ sumar charāmāī-kā paṭh'wāis. Aur jaun phaliyan-kā  
*his-own field-in swine feeding-for sent. And what husks*  
 sumar khāin-rahai taunē-mā̃ āpan pēt bharāī-kā chānat rahō-tai.  
*the-swine used-to-eat those-with his-own belly filling-for he-wishing was.*  
 Aur ōhī kōū kuchh nā dēt-rahai.  
*And to-him any body anything not used-to-give.*

## THE BROKEN DIALECTS OF THE SOUTH.

## MARĀRĪ, PŌWĀRĪ, KUMBHĀRĪ, AND ŌJHĪ.

The first three of these are tribal dialects spoken in Balaghat and Bhandara. They are merely broken forms of Baghēli, mixed up with other languages spoken in the neighbourhood. These two districts form the meeting ground of Chhattisgarhī, Baghēli, Bundēli, and Marāṭhī, to mention Aryan languages alone, and not considering the Dravidian languages which occupy the same tract. The three dialects above mentioned are in the main Baghēli. In the same tract we have also Baigānī, a form of Chhattisgarhī corrupted by Gōṇḍī, Lōdhī, which is Bundēli corrupted by Marāṭhī, and Gowārī, which is Bundēli in some places and Marāṭhī in others. Ōjhī is a corrupt form of Baghēli spoken in the District of Chhindwara by the Ōjhās, a Dravidian tribe. It will be more fully discussed when dealing with the specimens. We shall take these dialects in order. They are more jargons than dialects, and full specimens are not necessary.

Marārī is the dialect spoken by the Marārs. This is a gardening caste which is numerous over nearly the whole of the Central Provinces, but which appears in the greatest number in Balaghat. Its members are said to have two places of origin, the Berars and Northern India. Those of Balaghat appear to have come from the latter direction, and this is borne out by the curious irregularities of their jargon, which distinctly point to the languages of the Gangetic Doab. Marārī, as a dialect, is only reported from that district where it is said to be spoken by 52,700 people. It is found all over the District except in the Eastern *Tahsils* of Saletkri and Raigarh of which the main language is the Khaltāhī form of Chhattisgarhī. It is, so far as its verbal inflections go, a form of Eastern Hindī, resembling the kind of Baghēli spoken in Mandla. On the other hand, its nouns remind one of the Kanaujī of the east-centre of the Doab. Thus, the Nominative of strong nouns and adjectives, such as *chhōṭō*, little, *mōrō*, mine, ends in *ō*, and, as in Banda, while the Eastern Hindī Past Tense, with its third person singular in *is*, is used, the subject has the typical Western Hindī case of the Agent, with *nē*. Thus, *ṭurā-nē kahis*, the son said; *us-nē kahis*, he said. The *lā* in *mō-lā* is probably borrowed from Marāṭhī or Chhattisgarhī. The *r* in *ap<sup>r</sup>ō* is an evident attempt to pronounce the Marāṭhī *l*.

In the District of Balaghat, the most important language is Marāṭhī. It is a peculiar local dialect known as Marhēṭī, and is spoken by the lower classes over the whole district, except in the Northern *Parganas* of Mau, Paraswara, Sarekha, Bhim Lat and Raigarh, and in the Eastern ones of Saletkri and Chauria. In the three last named *parganas*, all of which lie to the east of the District, the language is the Khaltāhī form of Chhattisgarhī. In the North-Western *parganas* of Mau, Paraswara, and Sarekha, the Aryan languages are Marārī, Pōwārī, and Lōdhī. These three languages are also spoken over the whole of the Marāṭhī tract and Pōwārī, also, in Bhim Lat. As stated above, the first two are forms of Baghēli, and the third is a form of Bundēli. The Dravidian Gōṇḍī is also spoken over nearly the whole district. Golarī, a Dravidian language, and Baigānī, a corrupt form of Chhattisgarhī, are also spoken in various

isolated spots. Labhānī is also spoken in the north and east of the District. The following are the figures for these various languages and dialects :—

Language.	Dialect.	Dialect Total.	Language Total.
Eastern Hindi . . . . .	Khaltāhī . . . . .	88,300	183,300
	Baigānī . . . . .	1,000	
	Marārī . . . . .	52,700	
	Pōwārī . . . . .	41,300	
		<hr/>	
Bundēli . . . . .	Lōdhī . . . . .		18,600
Labhānī . . . . .			590
Marāṭhī . . . . .	Marhēṭī . . . . .		98,700
Dravidian Languages . . . . .			77,700
Urdū and other languages . . . . .			4,441
			<hr/>
		TOTAL . . . . .	383,331

The first few sentences of the Marārī version of the Parable of the Prodigal Son are given as a specimen of that dialect.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHĒLĪ (MARĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

एक अदमौ-की दो टुरा रहे ओ-को-से-में छोटी टुरा-ने अपने दाज-से कहिस है दाज धन-में-से जो मोरो हीसा है वो मो-ला दे-दे। तब उस-ने उन-ला अपनी धन बाँट देइस। खुब दिन नहीं भइस की छोटी टुरा सब कछु जमा कर-के दूर देस-ला चले गइस अउर वहाँ लुचपन-में दिन बीताइस और अपनी धन-ला खाय डारिस। जब वह सब-ला खाय डारिस तब वा देस-मा माहागो भइस और वह भिकारी भै गइस। और वह जा-के वा मुलुक-की रहने-वारे-में-से एक-के याहा रहन लगिस जीन्ह-ने ओ-ला अपरो खेत-में डुकर चरावे-ला पटोइस। और वा उन फोकला-से जे-ला डुकर खात रहे अपरो पेट भरत-रहे। और ओ-ला कछु कोई नही देत-रहे ॥

## TRANSLITERATION AND TRANSLATION.

Ēk ad<sup>a</sup>mī-kē dō ṭurā rahē. Ō-kō-sē-mē chhōṭō ṭurā-nē  
 One man-of two sons were. Them-of-from-in the-younger son-by  
 ap<sup>a</sup>nē dāū-sē kahis, 'hē dāū, dhan-mē-sē jō mōrō hīsā hai  
 his-own father-to said, 'O father, property-in-from what my share is  
 wō mō-lā dē-dē.' Tab us-nē un-lā ap<sup>a</sup>nō dhan bāṭ-dēis.  
 that me-to give.' Then him-by between-them his-own property was-divided.  
 Khub din nahī bhaīs kī chhōṭō ṭurā sab kachhu jamā-kar-ke  
 Many days not became that the-younger son all things collecting  
 dūr dēs-lā chalē-gāis. Aūr wahā lūch-pan-mē din bītāis, aur  
 distant country-to went-away. And there wickedness-in days passed, and  
 ap<sup>a</sup>nō dhan-lā khāy-dāris. Jab wah sab-lā khāy-dāris tab wā  
 his-own fortune ate-up. When he all ate-up then that  
 dēs-mā māhāgō bhaīs, aur wah bhikārī bhai-gāis. Aur wah jā-ke  
 country-in famine became, and he a-beggar became. And he going  
 wā muluk-kē rah<sup>a</sup>nē-wārē-mē-sē ēk-kē yāhā rahan lagis jinh-nē  
 that country-of inhabitants-in-from one-of near to-live began whom-by  
 ō-lā ap<sup>a</sup>rō khēt-mē ḍukar charāwe-lā paṭhōis. Aur wā un phok<sup>a</sup>lā-sē  
 him his-own field-in swine to-feed sent. And he those husks-with



jē-lā ḍukar khāt-rahē ap'rō pēt bharat-rahē, aur ō-lā kachhu  
*which swine used-to-eat his-own belly used-to-fill, and him-to anything*  
 kōi nahī dēt-rahē.  
*anybody not used-to-give.*

Pŏwārī is the language of the Pŏwārs, an agricultural tribe which traces its origin to the Rajput Pramaras of Malwa, whence the members of the caste have spread over northern India and in later times formed the extensive colonies which we find in the Waingangā valley at the present day. The traditional home of these members of the tribe is Dhar in Central India. Although Pŏwārs are found all over the Central Provinces, a distinct Pŏwār dialect has been reported only from the Districts of Chhindwara, Balaghat, and Bhandara. Further inquiry shows that even this return erred by excess, for the Pŏwārs of Chhindwara are now stated to have no peculiar dialect of their own. The number of Pŏwārs in Bhandara and Balaghat are, according to the Census of 1891, as follows :—

Balaghat	.	.	.	.	.	.	.	.	43,564
Bhandara	.	.	.	.	.	.	.	.	70,040

The number of speakers of Pŏwārī returned from these districts is much less than the above, *viz.*,—

Balaghat	.	.	.	.	.	.	.	.	41,300
Bhandara	.	.	.	.	.	.	.	.	1,700
TOTAL	.	.	.	.	.	.	.	.	<u>43,000</u>

Pŏwārī, like Marārī, cannot be properly called a dialect. It is really a jargon, the basis of which is the Baghēlī which we find in Mandla, mixed up very freely with forms coming from the original home of the tribe in Western Rajputana, and with Marāṭhī. For instance, in the following specimens, words like *dēis*, he gave; *lēis*, he took, are Baghēlī; but *kōnhē*, a certain; *hōtā*, they were; *āparō* or *aparō*, own; and the case sign *-lā*, are corruptions of Marāṭhī; and *sē*, is; and *khan*, in *kar-khan*, having done, come from Western Rajputana. Note also the use of *nē* with a Baghēlī past tense, which we have noted in Marārī.

Two short specimens of Pŏwārī are given, one from Balaghat, and the other from Bhandara.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

BAGHELĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

कोन्ही मानुस-का दुइ बेटा होता। ओ-मा-ल्ले लाहनो-ने अपरे बाप-ला कहिस हे बाबा सम्पति-मा-ल्ले जो मोरो हिस्सा से ज दे-देव। मग वो-ने उन-ला आपरो धन बाँट देइस। जुग रोज नहीं भया, नाहनो बेटा सब येकु-जिया कर-खन दूर देस-ला चली गयो। वहाँ जाय-खन लुचपना-माँ सब सम्पति खोय देइस। जब वो सब उड़ाय देइस मग उन देस-में अकाल पड़ेव। अखिन ज गरीब भै गयो। अखिन ज जाय-खन वने देस-के रहनार-मा-ल्ले एक घरे रहन लगेव। जे-ने ओ-ला आपलो खेत-माँ डूकर चरावन-ला पहुँचाइस। अखिन ज उन खोलपा-मा-ल्ले जे-ला डूकर खात होती, आपन पेट भरन चाहोत होतो अखिन कोन्ही नही ओ-ला काही देत होतो ॥

## TRANSLITERATION AND TRANSLATION.

Kōnhī mānus-kā dui bēṭā hōtā. Ō-mā-lhē lāh<sup>a</sup>nō-nē ap<sup>rē</sup>  
*Certain man-of two sons were. Them-in-from the-younger-by his-own*  
 bāp<sup>lā</sup> kahis, 'Hē bābā, sampati-mā-lhē jō mōrō hissā sē ū  
*father-to said, 'Oh father, the-property-in-from what my share is that*  
 dē-dēw.' Mag wō-nē un<sup>lā</sup> āp<sup>rō</sup> dhan bāṭ dēis. Jug  
*give.' Then him-by them-to his-own wealth dividing gave. Many*  
 rōj nahī bhayā, nāh<sup>a</sup>nō bēṭā sab yēkujiyā kar-khan dūr  
*days not became, the-younger son all together having-made distant*  
 dēs-lā chali gayō. Wahñ jāy-khan lūch<sup>a</sup>panā-mā sab  
*country-to having-gone went. There having-gone riotousness-in all*  
 sampati khōy dēis. Jab wō sab urāy dēis, mag un  
*property wasting he-gave. When he all squandering gave, then that*  
 dēs-mē akāl paḍew, akhin ū garib bhai gayō. Akhin ū  
*country-in famine fell, and he poor becoming went. And he*  
 jāy-khan wanē dēs-kē rah<sup>a</sup>nār-mā-lhē ēk gharē rahan lagew.  
*having-gone that country-of citizen-among one into-house to-live began.*  
 Jē-nē ō-lā āp<sup>lō</sup> khēt<sup>a</sup>-mā dūkar charāwan-lā pahūchāis. Akbin  
*Whom-by him his-own field-into swine to-feed sent. And*  
 ū un khōl<sup>a</sup>pā-mā-lhē jē-lā dūkar khāt hōtī āpan pēt  
*he that husks-in-from which-to the-swine eating were he belly*  
 bharan chāhōt hōtō, akhin kōnhī nahī ō-lā kāhī dēt hōtō.  
*to-fill wishing was, and any-body not him-to anything giving was.*

[No. 41.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (PŌWĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक मानुस-ला दुई बेटा होता । ओ-को नहानो बेटा बाबा-ला कहोत हीतो, बाबा, मोरो माल-मत्तो-का हिंसा मोरो तोड़ दो । मंग आपरो माल-मत्ता बाट देइस । मंग धाकटो बेटा माल-मत्ता जमा कर-कन दूर देस-की निकल गयो । आनिक अपरो मन-ले बरतावा कर-लेइस, सबी संपत उडाय देइस । वोतई जमा खरच डाइस । ओन मुलुख-मो बडा दुकार पड्यो हीतो ओन बात-सो लंगी जा-से वो-ला । ओ-को बाद ओन मुलुख-को एक मानुस-के जवर रह्यो । ओन डूकर चरावन अपरे खेत-म धाडिस । ओ-ने डूकरन फोल खाइस । उच फोल खाय-के अपरो पेट भरू अस ओन दिल-म अपर सोचीस । आनिक कोइन ओ-ला काही नही देइस ॥

## TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duī bēṭā hōtā. Ō-kō nahānō bēṭā bābā-lā  
*One man-to two sons were. His younger son the-father-to*  
 kahōt-hōtō, 'Bābā, mōrō māl-mattō-kā hisā mōrō tōḍ dō.'  
*said, 'Father, my property-furniture-of share me breaking give.'*  
 Maṅg āp'rō māl-mattā bāt dēis. Maṅg dhāk'tō bēṭā māl-mattā  
*Then his-own property dividing gave. Then the-younger son property*  
 jamā-kar-kan dūr dēs-kō nikal-gayō. Ānik āp'rō man-lē  
*collecting distant country-to went-away. And his-own mind-from*  
 bar'tāwā kar-lēis, sar'bī sampat uḍāy-dēis. Wōṭai jamā  
*dealings did, all fortune squandered-away. There the-whole-substance*  
 kharach-dāis. Ōn mulukh-mō badā dukār paḍyō-hōtō. Ōn bāt-sō  
*he-spent-away. That country-in great famine fell. That fact-from*  
 laṅgī jā-sē wō-lā. Ō-kō bād ōn mulukh-kō ēk mānus-kē jawar  
*starvation occurred him-to. That after that country-of one man-of near*  
 rahyō. Ōn ḍūkar charāwan ap'rē khēt-ma dhāḍis. Ō-nē ḍuk'ran  
*lived. Him-by swine to-feed his-own field-in sent-him. Him-by swine*  
 phōl khāis. 'Uch phōl khāy-kē āp'rō pēt bharū,' as ōn  
*husks used-to-eat, 'Those-very husks eating my-own stomach I-may-fill,' so by-him*  
 dil-ma apar sōchis. Ānik kōin ō-lā kāhī nahī dēis.  
*mind-in himself he-thought. There anyone-by him-to anything not gave.*

The number of people of the Kumbhār or Kumhār, *i.e.*, Potter caste in the Central Provinces, was, according to the Census of 1891, 102,682, and in Berar 22,465. Of these, only those of Chhindwara, Chanda, Bhandara and Buldana were returned as speaking a separate tribal dialect. The Kumbhārs of the first two of these districts and of Buldana speak corrupt forms of Bundēli, Marāṭhī, or Telugu. In Bhandara, out of 2,750 Kumbhārs only 30 were returned as speaking a form of Marāṭhī, but an examination of the specimens shows that the Bhandara Kumbhārī is really, like Marārī and Pōwārī, a form of Baghēli very strongly affected by Marāṭhī. As in the case of the two dialects just mentioned, the Agent case with *nē* is used before the past tenses of Baghēli verbs.

It will be sufficient to give a short specimen of this jargon.

[No. 42.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (KUMBHĀRĪ BROKEN) DIALECT.

(DISTRICT BHANDARA.)

एक माणुस-ला दो पोखा रहे । न्हान्हो पोखा कहते, बाबा, आधो हिस्सा मो-ला दे । वो-ने पोखा-ला जमा बाठ देइस । थोडे दिन रहिस न्हानो पोखा सब जमा कर-के दूर देस चेल गइस । ओ-ने वाँहाँ जा-के सब पैसा खो देइस । जब ओ-ने सब पैसा खो-देइस तब महुँगो गिरिस । कर-के तंगी ओ-के उपर पडिस । तब एक बडो अदमी-के जगा जा-के रहिस । तब ओ-ने ओ-ला डुकर चराण-ला खेत-मे पोहचाइस । वा डुकर फोलका खात रहिस । तब ओ-के मन-मे आइस या फोलका खा-के मे-बी रहूँ । जब ओ-ला कोई-ने खान-ला नै देई ॥

## TRANSLITERATION AND TRANSLATION.

Ēk māṇus-lā dō pōryā rahē. Nhānhō pōryā kah'tē, 'bābā,  
*One man-to two sons were. The-younger son says, 'father,*  
 ādhō hissā mō-lā dē.' Wō-nē pōryā-lā jamā bāṭh deis.  
*half share me-to you-give.' Him-by the-son-to property having-divided gave.*  
 Thōḍē din rahis, nhānō pōryā sab jamā kar-ke, dūr  
*A-few days having-lived, the-younger son all together having-made, far*  
 dēs chēl gais. Ō-nē wāḥā jā-ke sab paisā khō-dēis.  
*country having-gone went. Him-by there having-gone all money he-squandered.*  
 Jab ō-nē sab paisā khō-dēis tab mahāgō giris. Kar-ke  
*When he all money squandered-had then dearness occurred. Therefore*  
 taṅgī ō-kē upar paḍis; tab ēk badō ad'mī-kē jagā jā-ke rahis.  
*difficulty him-of on fell; then one great man-of place having-gone he-lived.*  
 Tab ō-nē ō-lā ḍukar charāṇ-lā khēt-mē poh'chāis. Wā ḍukar phol'kā  
*Then him-by him-to swine to-feed field-into sent. Those swine husks*  
 khāt rahis. Tab ō-kē man-mē āis, yā phol'kā khā-ke mē-bī  
*eating were. Then him-of mind-into came, that the-husks having-eaten I-too*  
 rahū. Jab ō-lā kōi-nē khān-lā nai dēi.  
*shall-live. Then him-to any-body-by to-eat not gave.*

The Ōjhās are a sub-tribe of the Dravidian Gōṇḍs, and, according to the census of 1891, there are 5,459 of them in the Central Provinces. They are the bards or

minstrels of the Gōṇḍs, and are of two classes, the first acting as musicians, dancers, and beggars, and the other as fowlers and snarers. Most of them probably talk ordinary Gōṇḍī, but, from Chhindwara, a hundred were returned as speaking a dialect called Ōjhī, which was classed as a dialect of Gōṇḍī. A reference, however, to the following short specimen will show that it is a corrupt jargon based on Baghēli. The total number of Ōjhās in Chhindwara District is 486.



[No. 43.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

BAGHĒLĪ (ŌJHĪ BROKEN) DIALECT.

(DISTRICT CHHINDWARA.)

एक आदमी-के दुइ डोका रहके । छोटवे अपन बाप-से गुटयाइस बाप मोर हिस्सा मो-खे दे-दे । बाप-ने हिस्सा दे-दौस और थोड़े दिना-के बाद अपना हिस्सा इकठा कर लीस दूर-देस-को जात लगिस और सब बयको-के खातर उड़ाय दीस । और जब सब तथिया पूँज खाय लीस वुह मुल्क-मे बड़ा काल पड़-गइस और वोह तूट गयी । और वुह भले आदमी-के निजके जायन वही मुलक-के और उस सुवर चरावे खेता भेजिस । और हम-को छिलपा मिलतिस तो हम बड़े खुशी होतिस खाय-के जो सुवर खात-है ॥

## TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dui dōkā rah'kē. Chhot<sup>a</sup>-wē apan bāp-sē guṭ'yāis, 'bāp, One man-of two sons were. The-younger his-own father-to said, 'father, mōr hissā mō-khē dē-dē.' Bāp-nē hissā dē-dis' Aur thōrē dinā-kē my share me-to give.' The-father share gave-away. And a-few days-of bād ap'nā hissā ik'thā-kar-lis, dūr dēs-kō jāt-lagis. Aur sab after his-own share he-collected, distant country-to went-away. And all bay'kō-kē khātar uṛāy-dis. Aur jab sab tathiyā-pūj khāy-lis wuh harlots-of for-the-sake wasted-away. And when all substance ate-up that mulk-mē barā kāl paṛ-gais aur woh tūt-gayī. Aur wuh bhalē ād'mī-kē country-in great famine fell and he was-broken-down. And he good man-of nij'kē jāyan wahi mulak-kē. Aur us suwar charāwe khētā bhējis. near went that-very country-of. And he swine to-feed to-fields sent-him. 'Aur ham-kō chhil'pā mil'tis tō ham barē khusī hōtis khāy-ke 'And me-to husks if-might-be-given then I very glad might-be eating jō suwar khāt-hai.' which swine are-eating.'

**CHHATTĪSGARHĪ.**

The form of Chhattīsgarhī which is current in Raipur is that illustrated in the grammatical sketch given on pp. 28 and f.

[No. 44.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ.

(DISTRICT RAIPUR.)

कोनो आदमी-के दू छोकरा रहिस-है। वो-माँ-के सब-से छोटे-हर अपन बाप-से कहिस के जोन मोर हिस्सा होय वो-ला दे-दे। तब वो-हर अपन जयदाद-ला बाँट दिहिस। थोरेक दिन-के पिछे छोटे छोकरा-हर अपन सब जयदाद-ला जोर-के दुरिच्छा देस चले गइस और उहाँ अपन सब जयदाद-ला फूँक दिहिस। जब सब फूँका गय तब उहाँ अकाल पड़िस और वो-हर गरीब भय गय। तब वो-हर वो गाँव-के एक बसुन्धरा-के घर रहे लगिस जोन-हर वो-ला अपन खेत-माँ सुँअरा चराये-बर भेजत रहिस-है। और वो-हर वो भूँसा-ला जे-ला घेँटा-मन खात-रहिस अपन पेट भरे-ला चाहत-रहिस। और तोनो-ला कोनो नहीं देत-रहिस। तब वो-ला चेत आइस और कहिस के मोर ददा-के कतकोन नोकर-ला फेके-के पुतीं खाय-बर मिलत-है और मैं भूखन मरत-हौं। मैं उठ-के अपन ददा-के नजीक जाहौं और वो-कर-से कइहौं के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं। मैं तोर लइका कहाये-के जोग नहीं आव। मो-ला अपन नोकर-माँ-के एक जान। और वो-हर उठ-के अपन ददा-के पास चले लगिस। वो-हर थोरेक दुरिच्छा गये-रहिस-है के वो-कर ददा-हर वो-ला देख-के दया करिस और दौर-के वो-कर-से मिल-के चूमिस। तब छोकरा-हर कहिस के ददा मैं खरग-के उलटा और तोर आगु-माँ पाप करे-हौं और मैं तोर लइका कहाये-के जोग नहीं आव। तब वो-कर ददा-हर अपन नोकर-ला कहिस के सुन्दर कपड़ा निकाल और वो-ला पहिनाव और वो-कर हाथ-माँ मुँदरी और पाँव-माँ पनही पहिराव और हम-सब खाई और खुसी करी। काहे-बर के मोर लइका मर गये-रहिस-है जी गये। गँमाय गये-रहिस-है मिल गये। और वो-सब अनन्द करे लगिन ॥

वो-कर बड़े लइका-हर खेत-माँ रहिस। और जब वो-हर घर-के नजीक आये लगिस बाजा-गाजा-के सबद सुनिस। और वो-हर अपन नोकरन-माँ-के एक-ला बलाय-के पुछिस के ये का होत-है। तब वो-हर वो-कर-से कहिस के तोर भाई आइस-है और तोर ददा-हर सुन्दर जेवनार रचे-है काहे-बर के वो-ला

छेम कुसल पाइस-है । तब वो-हर गुस्सा करिस और भितर जाये नहीं चाहिस । तब वो-कर ददा-हर बाहिर-माँ आ-के वो-ला मनाये लगिस । तब वो-हर अपन बाप-ला कहिस के देख मैं अतेक दिन-से सेवा करत-हौँ और कभू तोर हुकुम-ला नहीं ठारेंव और तैँ-हर मो-ला छेरिया-के पिला-तक-ले नहीं दिये के मैं अपन संगी-के संग खुसी करतैँव । पर ये तोर लइका जोन पतु-रिया-के संग तोर सब माल-बसुत-ला खाय-के बैठे-है जैसने वो-हर आइस है तैसने तैँ-हर वो-कर खातिर सुन्दर जेवनार करे-हस । वो-कर ददा-हर कहिस के तैँ-हर सब दिन-ले मोर संग हस और जोन कुछ मोर है सो सब तोर है । पर तो-ला अनन्द करे चाही और खुसी मनाये चाही काहे-बर के ये तोर भाई मर गये-रहिस है फेर जीइस-है । गँमाय गये-रहिस-है फेर मिलिस-है ॥

[No. 44.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT RAIPUR.)

## TRANSLITERATION AND TRANSLATION.

Kōnō ād<sup>a</sup>mī-ke dū chhok<sup>a</sup>rā rahis-hai. Wō-mā<sup>ñ</sup>-ke sab-sē  
*A-certain man-of two sons were. Them-in-of all-from*  
 chhōṭe-har apan bāp-sē kahis ke, 'jōn mōr hissā hōy wō-lā  
*the-younger his-own father-to said that, 'what my share may-be that*  
 dē-dē.' Tab, wō-har apan jay<sup>a</sup>dād-lā bāt dihis. Thōrek din-ke  
*give(-me). Then, he his-own property dividing gave. A-few days-of*  
 pichhē chhōṭe chhok<sup>a</sup>rā-har apan sab jay<sup>a</sup>dād-lā jōr-ke  
*after the-younger son his-own all property having-collected*  
 duriyā dēs chale-gāis; āūr uhā apan sab jay<sup>a</sup>dād-lā phūk-  
*(to)-a-distant country went-away; and there his-own all property burnt-*  
 dihis. Jab sab phūkā-gay, tab uhā akāl paṛis, āūr wō-har garib  
*up. When all was-burnt-up, then there a-famine fell, and he poor*  
 bhay-gay. Tab wō-har wō gāw-ke ēk basundh<sup>a</sup>rā-ke ghar rahe  
*became. Then he that village-of one inhabitant-of the-house(-at) to-live*  
 lagis; jōn-har wō-lā apan khēt-mā sūarā charāye-bar bhējat-rahis-hai  
*began; who him his-own fields-in swine feeding-for was-sending.*  
 Āūr wō-har wō bhūṣā-lā jē-lā ghēṭā-man khāt-rahis apan pēt  
*And he those husks which the-pigs used-to-eat his-own stomach*  
 bhare-lā chāhat-rahis. Āūr tōnō-lā kōnō nahī dēt-rahis. Tab  
*filling-for desired. And that-too anybody not used-to-give. Then*  
 wō-lā chēt āis āūr kahis ke, 'mōr dadā-ke kat<sup>a</sup>kōn nōkar-lā  
*him-to senses came and he-said that, 'my father-of how-many servants*  
 phēke-ke purti khāy-bar milat-hai, āūr māī bhūkhan marat-haū.  
*throwing-away-of sufficiency eating-for is-given, and I by-hunger am-dying.*  
 Māī uṭh-ke apan dadā-ke najik jāhaū āūr wō-kar-sē kīhaū ke,  
*I arising my-own father-of near will-go and to-him will-say that,*  
 "dadā, māī swarag-ke ul<sup>a</sup>tā āūr tōr āgu-mā pāp kare-haū. Māī  
*"father, I heaven-of opposite and thy presence-in sin have-done. I*  
 tōr laikā kahāye-ke jōg nahī āw. Mō-lā apan nōkar-mā<sup>ñ</sup>-ke  
*thy son being-called-for worthy not am. Me thy-own servants-among-of*  
 ēk jān." Āūr wō-har uṭh-ke apan dadā-ke pās chale lagis.  
*one consider." And he arising his-own father-of near to-go began.*  
 Wō-har thōrek duriyā gaye-rahis-hai ke wō-kar dadā-har wō-lā dēkh-ke  
*He a-little distance had-gone that his father him having-seen*

dayā karis, āūr daur-ke wō-kar-sē mil-ke chūmis. Tab chhok<sup>a</sup>rā-har  
*pity did, and running him-with meeting kissed(-him). Then the-son*  
 kahis ke, 'dadā, maī sarag-ke ul<sup>a</sup>tā āūr tōr āgu-mā pāp  
*said that, 'father, I heaven-of opposite and thy presence-in sin*  
 kare-haū, āūr maī tōr laikā kahāye-ke jōg nahī āw.' Tab  
*have-done, and I thy son being-called-for worthy not am.' Then*  
 wō-kar dadā-har apan nōkar-lā kahis ke, 'sundar kap<sup>a</sup>rā nikāl  
*his father his-own servants-to said that, 'beautiful clothes take-out*  
 āūr wō-lā pahināw. Āūr wō-kar hāth-mā mūd<sup>a</sup>ri āūr pāw-mā pan<sup>a</sup>hī  
*and him-on put. And his hand-on ring and feet-on shoes*  
 pahirāw, āūr ham-sab khāi, āūr khusī kari; kāhe-bar ke mōr  
*put, and (let-)us-all eat, and merriment make; because that my*  
 laikā mar gaye-rahis-hai, jī-gaye; gāmāy gaye-rahis-hai, mil-gaye.' Āūr  
*son dead had-gone, came-to-life; lost had-gone, was-found.' And*  
 wō-sab anand kare lagin.  
*they-all joy to-do began.*

Wō-kar baṛe laikā-har khēt-mā rahis. Āūr jab wō-har ghar-ke  
*His elder son the-field-in was. And when he the-house-of*  
 najik āye lagis, bājā-gājā-ke sabad sunis. Āūr wō-har apan  
*near to-come began, music-etc.-of noise he-heard. And he his-own*  
 nok<sup>a</sup>ran-mā-ke ek-lā balāy-ke puchhis ke, 'yē kā hōt-hai?' Tab  
*servant-in-of one calling asked that, 'this what is-being-done?' Then*  
 wō-har wō-kar-sē kahis ke, 'tōr bhāi āis-hai, āūr tōr dadā-har  
*he him-to said that, 'thy brother come-is, and thy father*  
 sundar jew<sup>a</sup>nār rache-hai; kāhe-bar ke wō-lā chhēm kusāl  
*fine feast had-prepared; because that him safety welfare (-with)*  
 pāis-hai.' Tab wō-har gussā karis āūr bhitar jāye nahī chāhis. Tab  
*he-found.' Then he anger did and inside to-go not wished. Then*  
 wō-kar dadā-har bāhir-mā ā-ke wō-lā manāye lagis. Tab wō-har  
*his father outside-in coming him to-appease began. Then he*  
 apan bāp-lā kahis ke, 'dēkh, maī atek din-sē sēwā karat-haū  
*his-own father-to said that, 'see, I so-many days-since service am-doing*  
 āūr kabhū tōr hukum-lā nahī tārēw, āūr taī-har mō-lā chheriyā-ke  
*and ever-even thy orders not put-away, and thou me-to a-she-goat-of*  
 pilā-tak-lē nahī diyē ke maī apan saṅgi-ke saṅg khusī  
*the-kid-even not gavest that I my-own companions-of with merriment*  
 kar<sup>a</sup>tēw. Par yē tōr laikā jōn paturiyā-ke saṅg tōr sab māl  
*might-make. But this thy son who harlots-of with thy all fortune*  
 basut-lā khōy-ke baiṭhe-hai, jāis<sup>a</sup>nē wō-har āis-hai, tāis<sup>a</sup>nē taī-har wō-kar  
*things losing is-sitting, as-even he came, so-even thou him*  
 khātir sundar jew<sup>a</sup>nār kare-has.' Wō-kar dadā-har kahis ke, 'taī-har  
*for a-fine feast hast-made.' His father said that, 'thou*



sab din-lē mōr saṅg has, āṛ jōn-kuchh mōr hai sō sab tōr hai.  
*all days of-me with art, and what-ever mine is that all thine is.*  
 Par tō-lā anand kare chāhī, āṛ khusī manāye  
*But to-thee rejoicing to-make is-proper, and merriment to-celebrate*  
 chāhī; kāhē-bar ke yē tōr bhāi mar-gaye-rahis-hai, phēr  
*is-proper; because that this thy brother dead-had-gone, again*  
 jiis-hai; gāmāy gaye-rahis-hai, phēr milis hai.  
*came-to-life; lost had-gone, again found is.'*

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The language of the Bilaspur District is also pure Chhattisgarhī as will be evident from the following two specimens. The first is a version of the Parable of the Prodigal Son, and the second a folktale, of how the Fisherman's boy outwitted the Banker.

It may be mentioned here that there are reported to be 159,502 Gōṇḍs in Bilaspur, of whom only some 8,450 speak Gōṇḍī. The remainder speak Chhattisgarhī, and are included in the figures for that language for Bilaspur District. Their patois differs slightly from that of their Aryan-speaking brethren, owing to the use of a few aboriginal words, but the difference is not sufficient to entitle us to class their speech as a separate dialect.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

## SPECIMEN I.

कोनो मनखे-के दुइ बेटवा रहिन । उन-माँ-ले छोटका-हर अपन ददा-ले कहिस ददा मालमत्ता-के जौन हींसा मोर बाँटा-माँ परत-होही तौन मो-का दे-दे । औ वो-हर अपन मालमत्ता उन-का बाँट दिहिस । औ बहुत दिन नहीं बीते पाइस के छोटका बेटवा अपन सब धन सकेल-के दूर देस-माँ निकर-गय । औ उहाँ अपन धन-का नाँच-रंग-माँ उड़ा-दिहिस । औ जब जम्माँ-ला फूँक-डारिस तब वो देस-माँ बड़ दुकाल परिस । औ वो-हर भूँखन मरे-लागिस । तब वो चल-के वो देस-के कोनो मंडल के इहाँ जा-के रहिस । औ वो-हर वो-का खेत-माँ सुँवरा चराये बर पठोइस । औ जौन भूँसा-का सुँवरा खात-रहिन तौन-का खाय-के पेट भरे-के वो-कर मन भय-गय तबो-ले वो-ला कोनो कुछु नहीं देत-रहिस । औ जब वो-कर चेत चघिस वो-हर कहिस के मोर ददा-के ऐसन कतको भुति हार नौकर हवै जिन-कर-मेर खा-पौ-के बाँच जात-हवै औ मै इहाँ भूँखन मरत-हौं । मै चल-के अपन ददा-मेर जाहौं औ वो-ला कहिहौं ददा मै भगवान-के औ तोर कसूर करे-हौं औ अब मै तोर बेटवा कहाये जोग नहीं रह्यौं । औ मो-का तै अपन एक भुतिहार साँही राख-ले । औ वो-हर चलिस औ अपन ददा-मेर आइस । औ जब वो-कर ददा वो-ला दुरिहा-ले आवत देखिस वो-का मया आइस औ दौर-के वो-का पोटार-लिहिस औ वो-कर चूँमा लिहिस । औ बेटवा वो-का कहिस ददा मै भगवान-के औ तोर कसूर कर-डाख्यौं औ तोर बेटवा कहाये जोग नहीं रह्यौं । पर ददा-हर अपन कमिया-मन-का कहिस बने-सुग्घर कपड़ा लावा औ वो-का पहिरावा औ वो-कर हाँथ-माँ मुँदरी औ पाँव-माँ पनही पहिरावा औ अपन खाई औ खुसी मनाई । का-बर-के ये मोर बेटवा मर-गय-रहिस औ फेर जौ उठिस वो गमाय-गय-रहिस वो-ला पाय-घाल्यौं । औ उन-मन खुसी मनाये लागिन ॥

अतका-माँ वो-कर बड़का बेटवा जौन खेत माँ रहिस तौन जब घर-के लकठा-माँ पहुँचिस तो वो-हर नाँचा औ बाजा मुनिस । वो-हर एक नौकर-का

बलाय-के पूँछिस ये काये होत-हवै । औ वो-हर वो-का कहिस तोर भाई आइस-हवै औ तोर ददा वो-कर खातिर नेवता करिस-हवै का-बर के वो-हर वो-का नंगत नंगत पाइस । अतका मुन-के वो रिसाय-गइस औ घर-माँ नहीं आवत-रहिस । तो वो-कर ददा बाहिर आय-के वो-ला मनाइस । वो-हर अपन ददा-का जवाब दिहिस देख मैँ अतेक बछर-ले तोर नौकरी बजाये-हौँ औ तोर कहे बाहिर कब-हूँ नहीं भयौँ । तबो-ले तैँ मो-ला एक पठरु घलाये नहीं दिये जे-माँ अपन संगी-मन संग मँजा करल्यौँ । औ जैसने ये तोर बेटवा आइस जौन-हर तोर जिंदगी-का पतुरिया-मन-ला खवाय-दिहिस तैसने तैँ वो-कर खातिर नेवता-हकारी करे । तब वो-हर वो-का कहिस बाबू तैँ तो मोर संग सब-दिन रहत-हस औ जौन-कुछु मोर हवै तौन तोरेच अय । ये उचित रहिस के हम-मन खुसी-मनाई औ आनंद करी का-बर के ये तोर भाई मर-गय-रहिस तौन पुन जी-उठिस औ गमाय-गय-रहिस तौन मिलिस ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnō man<sup>a</sup>khe-ke dui beṭ<sup>a</sup>wā rahin. Un-mā<sup>l</sup>-lē chhoṭ<sup>a</sup>kā-har  
*A-certain man-of two sons were. Them-in-from the-younger*  
 apan dadā-lē kahis, 'dadā, māl-mattā-ke jaun hīsā mōr bāṭā-mā<sup>l</sup>  
*his-own father-to said, 'father, property-of which share my share-into*  
 parat-hōhī, taun mō-kā dē-dē. Au wō-har apan māl-mattā un-kā  
*will-be-falling, that me-to give. And he his-own property them-to*  
 bāṭ dihis. Au bahūt din nahī bīte-pāis ke  
*dividing gave. And many days not were-allowed-to-pass that*  
 chhoṭ<sup>a</sup>kā beṭ<sup>a</sup>wā apan sab dhan sakēl-ke dūr dēs-mā<sup>l</sup> nikar-gay.  
*the-younger son his-own all fortune collecting distant country-into went-away.*  
 Au uhā<sup>l</sup> apan dhan-kā nāch raṅg-mā<sup>l</sup> urā-dihis. Au jab  
*And there his-own fortune dance licentiousness-in squandered. And when*  
 jammā-lā phūk-dāris tab wō dēs-mā<sup>l</sup> bar dukāl paris;  
*the-whole he-had-squandered then that country-in a-great famine fell;*  
 au wō-har bhūkhan mare lāgis. Tab wō chal-ke wō dēs-ke  
*and he from-hunger to-die began. Then he going that country-of*  
 kōnō maṇḍal-ke ihā<sup>l</sup> jā-ke rahis. Au wō-har wō-kā khēt-mā<sup>l</sup>  
*a-certain well-to-do-man-of near going lived. And he him field-in*  
 sūwarā charāye-bar paṭhōis. Au jaun bhūsā-kā sūwarā khāt-rahin  
*swine to-feed sent. And what chaff swine used-to-eat*  
 taun-kā khāy-ke pēt bhare-ke wō-kar man bhay-gay. Tabō-lē wō-lā  
*that-very eating stomach to-fill his mind became. Even-then him-to*  
 kōnō kuchhu nahī dēt-rahis. Au jab wō-kar chēt chaghis  
*anybody anything not used-to-give. And when his senses arose*  
 wō-har kahis ke, 'mōr dadā-ke aisan kat<sup>a</sup>kō bhutihār naukār hawāī  
*he said that, 'my father-of such how-many hired servants are*  
 jin-kar mēr khā-pī-ke bāch-jāt-hawāī, au māī  
*whom-of near having-eaten-(and)-drunk there-remains-over-and-above, and I*  
 ihā<sup>l</sup> bhūkhan marat-haū. Maī chal-ke apan dadā-mēr jāhaū  
*here from-hunger dying-am. I having-gone my-own father-near will-go*  
 au wō-lā kahihaū, "dadā māī Bhag<sup>a</sup>wān-ke au tōr kasūr  
*and him-to I-will-say, "father, I God-of and of-thee sin*

kare-haũ, au ab maĩ tōr beṭwā kahāye jōg nahĩ rahyaũ. Au have-done, and now I thy son to-be-called worthy not remained. And mō-kā taĩ apan ēk bhutihār sāhī rākh-lē.” Au wō-har chalis me thou thy-own one hired-servant like keep.” And he started au apan dadā-mēr āis. Au jab wō-kar dadā wō-lā durihā-lē and his-own father-near came. And when his father him from-a-distance āwat dēkhis wō-kā mayā āis. Au daur-ke wō-kā potār-lihis au coming saw him-to pity came. And running him embraced and wō-kar chūmā lihis. Au beṭwā wō-kā kahis, ‘dadā, maĩ Bhagwān-ke him-of kiss took. And the-son him-to said, ‘father, I God-of au tōr kasūr kar-dāryaũ au tōr beṭwā kahāye jōg nahĩ and of-thee sin have-done and thy son to-be-called worthy not rahyaũ.’ Par dadā-har apan kamiya-man-kā kahis, ‘bane sugghar remained.’ But the-father his-own servants-to said, ‘good beautiful kaprā lāwā au wō-kā pahirāwā. Au wō-kar hāth-mā mūdārī au clothes bring and that-one-on put. And his hand-on ring and pāw-mā panhī pahirāwā. Au apan-khāi au khusī-manāi; kā-bar ke feet-on shoes put. And let-us-eat and make-merry; because that ye mōr beṭwā mar-gay-rahis au phēr jī-uthis; wō gamāy-gay-rahis, this my son dead-had-gone and again he-alive-arose; he lost-had-gone, wō-lā pāy-ghālyaũ.’ Au un-man khusī manāye lāgin. him I-have-found.’ And they merriment to-make began.

Atkā-mā wō-kar barākā beṭwā jaun khēt-mā rahis, taun jab In-the-meantime his elder son who field-in was, he when ghar-ke lakṭhā-mā pahūchis tō wō-har nāchā au bājā sunis. Wō-har house-of vicinity-in arrived then he dancing and music heard. He ēk naukar-kā balāy-ke pūchhis, ‘yē kāye hōt-hawai?’ Au wō-har one servant having-called asked, ‘this what is-being-done?’ And he wō-kā kahis ‘tōr bhāi āis-hawai, au tōr dadā wō-kar khātīr him-to said ‘thy brother come-is, and thy father him-of for newtā karis-hawai; kā-bar ke wō-har wō-kā nangat nangat āis.’ feast has-done; because that he him well well found.’

Atkā sun-ke wō risāy-gaīs au ghar-mā nahĩ āwat-rahis; This-much having-heard he angry-went and house-into not coming-was; tō wō-kar dadā bāhir āy-ke wō-lā manāis. Wō-har apan dadā-kā then his father outside coming him appeased. He his-own father-to jawāb dihis, ‘dēkh maĩ atek bachhar-lē tōr nāukrī bajāye-haũ, au answer gave, ‘see I so-many years-for thy service have-done, and tōr kahe bāhir kab-hũ nahĩ bhayaũ; tabō-lē taĩ mō-lā ēk thy saying out-of ever-even not I-became; even-then thou me-to one paṭhārū ghalāye nahĩ diyē, jē-mā apan saṅgi-man saṅg kid even not gavest, by-which my-own companions with

mājā-kar<sup>a</sup>tyaū. Au jāis<sup>a</sup>nē yē tōr beṭ<sup>a</sup>wā āis jaun-har tōr  
*I-might-have-made-merry. And as-even this thy son came who thy*  
 jind<sup>a</sup>gi-kā paturiyā-man-lā khawāy-dihis, tāis<sup>a</sup>ne taī wō-kar khātir new<sup>a</sup>tā  
*livelihood harlots-to gave-to-eat, so-even thou him-of for a-feast*  
 hakārī karē.' Tab wō-har wō-kā kahis, 'bābū, taī tō mōr  
*invitation madest.' Then he him-to said, 'son, thou indeed of-me*  
 sang sab din rahat-has, au jaun-kuchhu mōr hawai taun tōrēch  
*with all days livest, and what-ever mine is that thine-indeed*  
 ay. Yē uchit rahis ke ham-man khusī-manāi au ānand karī;  
*is. This proper was that we may-make-merry and rejoicing may-do;*  
 kā-bar ke yē tōr bhāi mar-gay-rahis taun pun jī-ūthis; au  
*because that this thy brother dead-had-gone he again alive-arose; and*  
 gamāy gay-rahis, taun milis.'  
*lost had-gone, he was-found.'*



[No. 46.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ.

(DISTRICT BILASPUR.)

## SPECIMEN II.

एक-ठन गाँव-माँ केवट औ केवटिन रहिस। ते-कर एक-ठन लड़का रहिस। केवट-हर महाजन-के रुपिया लागत-रहिस। तब एक दिन साव रुपिया माँगे-बर आइस। तब सियान-मन घर-माँ न रह्यै। लड़का घर राखत बैठे-रह्य। साव-हर पूँछिस कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। वोतेक-माँ टूरा-हर कहिस के मोर दार्द गये-है एक-के टू करे-बर। औ ददा-हर काटा-माँ काटा रूँधे-बर गये-है। तब साव-हर कथय के कैसे गोठियात-हस रे टूरा। तब टूरा कथय मैँ तो ठौका गोठियायौ। ओतेक-माँ टूरा-के औ साव-के लराई भय-गय। साव-हर कहिस के तँ जौन बात-ला गोठियाये-हस तौन बात-ला सिरतोन कर दे। नहीं करवे तो तो-ला साहेब-के कचहरी-माँ ले-जावो। तब तो-ला सजा हो-जाही। टूरा-हर कहिस मोर दार्द-ददा-मन जतका तोर रुपिया लागत-है ते-ला तँ छाँड़-देवे तब मैँ ये-कर भेद-ला बताहौ। ओतेक-माँ साव-हर कहिस के भेद-ला नहीं बतावे तौ तो-ला कैद करवा-देहौ। तब टूरा-हर कहिस हौ महराज चल। साहेब-लँग चली। केवट-के टूरा औ साव दूनो भन साहेब-लँग गइन। साहेब-लँग साव-हर फिरयाद करिस के महराज मैँ आज बिहनिया केवट-के घर गयौ तब केवट औ केवटिन घर-माँ नहीं रहिन। वो-कर लड़का रहिस। तब मैँ वो-ला पूँछेव के कस-रे बाबू तोर दार्द-ददा-मन कहाँ गये-हैं। तब ये टूरा-हर कथय के मोर दार्द गये-है एक-के दुई करे-बर औ ददा गये-है काटा-माँ काटा रूँधे-बर। तब ये-कर औ मोर लराई भय-गय। ये-कर मोर हार-जीत लगे-है। ये-कर नियाव-ला कर-दे ये-हर जैसन गोठियात-हवै। साहेब-हर टूरा-ले पूँछिस के कस-रे टूरा ये-कर भेद-ला बतावे। टूरा कहिस हौ महराज साव-हर सबो रुपिया-ला छाँड़ देहौ ना महराज। वोतेक-माँ साहेब-हर साव-ला पूँछिस के ये-कर भेद-ला टूरा-हर बताय-देहौ तो सबो रुपिया-ला छाँड़ देवे-ना। साव कहिस हौ महराज। औ नहीं बताहौ तौ सजा हो-जाही न महराज। साहेब कहिस अच्छा तुम-मन चुपे-चाप ठाढ़े रहा। साहेब टूरा-ला पूँछिस कस-रे टूरा तँ कैसे कैसे साव-ला गोठि-

याये । टूरा कहिस मै ऐसन गोठियायौ के साव पूँछिस के कस-रे बाबू तोर दाई-ददा कहाँ गये है । तब मै कछौ के मोर दाई गये है एक के दुई करे-बर औ ददा गये-है काटा-माँ काटा रूँधे-बर । सुना महाराज मोर दाई गये है चना दरे-बर । तब एक-ठन-के दू दार होत-है । ये-कर भेद द्रया अय महाराज । दूसर बात ऐसन अय के मोर ददा-हर भाटा-बारी-माँ काटा रूँधे-बर गये-रहिस । तब महाराज भाटा माँ काटा होत-है । तब मै कछौ काटा-माँ काटा रूँधे गये-है । द्रया साव-हर लराई लरिस मोर-लंग । साव-हर वोतक-माँ बड़बड़ाये लागिस । साहेब कहिसः चुप रहो साव । तैं तो हार-गये । द्रया टूरा-हर जीत-गइस । टूरा-हर सिरतीन बात-ला बताइस-है । रुपिया ला छाँड़ दे ॥

[No. 46.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ.

(DISTRICT BILASPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk-ṭhan      gāw-mā      kēwat      au      kew<sup>†</sup>ṭin      rahis.      Tē-kar  
*One      village-in      a-fisherman      and      a-fisherwoman      were.      Them-of*

ēk-ṭhan      laikā      rahis.      Kēwat-har      mahājan-ke      rupiyā      lāgat-rahis.  
*one      son      was.      The-fisherman      banker-of      money      owed.*

Tab      ēk      din      sāw      rupiyā      māge-bar      āis.      Tab      siyān-man  
*Then      one      day      the-banker      money      to-demand      came.      Then      the-elders*

ghar-mā      na      rahāy.      Laikā      ghar      rākhat      baiṭhe-rahay.      Sāw-har      pūchhis  
*house-in      not      were.      The-boy      house      guarding      seated-was.      The-banker      asked*

‘kas-rē,      bābū,      tōr      dāi-dadā-man      kahā      gaye-haī ?’      Wotek-mā  
*‘well,      boy,      thy      mother-father-(plur.)      where      gone-are ?’      Thereupon*

tūrā-har      kahis      ke      ‘mōr      dāi      gaye-hai      ēk-ke      dū      kare-bar,      au  
*the-boy      said      that      ‘my      mother      gone-is      one-of      two      making-for,      and*

dadā-har      kātā-mā      kātā      rūdhe-bar      gaye-hai.’      Tab      sāw-har      kathay  
*father      thorns-in      thorns      fencing-for      gone-is.’      Then      the-banker      said*

ke      ‘kaise      goṭhiyāt-has      rē      tūrā ?’      Tab      tūrā      kathay,      ‘māi      tō  
*that      ‘how      are-you-talking,      O      boy ?’      Then      the-boy      said,      ‘I      surely*

ṭhaukā      goṭhiyāthaū.’      Otek-mā      tūrā-ke      au      sāw-ke      larāi  
*true      am-saying.’      Thereupon      the-boy-of      and      the-banker-of      quarrel*

bhay-gay.      Sāw-har      kahis      ke      ‘taī      jaun      bāt-lā      goṭhiyāye-has  
*became.      The-banker      said      that      ‘thou      what      words      said-hast*

taun      bāt-lā      sir<sup>†</sup>tōn-kar-dē.      Nahī-kar<sup>†</sup>bē      tō      tō-lā      sāheb-ke  
*those      words      true-make.      If-thou-wilt-not-do-(so)      then      thee      the-Sāhib-of*

kachah<sup>†</sup>ri-mā      lē-jābō.      Tab      tō-lā      sajā-hō-jāhī.’      Tūrā-har      kahis,      ‘mōr  
*court-into      I-shall-carry.      Then      thee-to      punishment-will-be.’      The-boy      said,      ‘my*

dāi-dadā-man      jat<sup>†</sup>kā      tōr      rupiyā      lāgat-haī      tē-lā      taī      chhā<sup>†</sup>r-dēbē,      tab  
*mother-father      how-much      thy      rupees      owe      that      thou      will-give-up,      then*

māi      yē-kar      bhēd-lā      bātāhaū.’      Otek-mā      sāw-har      kahis      ke,      ‘bhēd-lā  
*I      this-of      meaning      will-tell.’      Thereupon      the-banker      said      that,      ‘the-meaning*

nahī      batābē,      tau      tō-lā      kaid-kar<sup>†</sup>wā-dēhaū.’      Tab      tūrā-har      kahis      ‘hau,  
*not      thou-wilt-tell,      then      thee      I-shall-get-imprisoned.’      Then      the-boy      said      ‘yes,*

mah<sup>a</sup>rāj, chal. Sāheb lāg chali.' Kēwat-ke tūrā au sāv dūnō.  
*Sir, come. The-Sāhib near let-us-go. The-fisherman's son and the-banker both*  
 jhan sāheb lāg gain. Sāheb lāg sāv-har phir<sup>a</sup>yād karis ke,  
*persons the-Sāhib near went. The-Sāhib near the-banker complaint made that,*  
 'Mah<sup>a</sup>rāj, maī āj bihaniyā kēwat-ke ghar gayaū. Tab  
 'Sir, I to-day in-the-morning the-fisherman-of house-to went. Then  
 kēwat au kew<sup>a</sup>tin ghar-mā nahī rahin. Wō-kar laikā rāhis.  
*the-fisherman and the-fisherwoman the-house-in not were. His son was.*  
 Tab maī wō-lā pūchhēw ke, "kas-re bābū, tōr dāi-dadā-man kahā gaye  
 Then I him asked that, "well boy, thy parents where gone  
 haī?" Tab yē tūrā-har kathay ke, "mōr dāi gaye-hai ēk-ke dūi kare-bar,  
 are?" Then this boy says that, "my mother gone-is one-of two making-for,  
 au dadā gaye hai kātā-mā kātā rūdhe-bar." Tab yē-kar au  
 and father gone is thorns-in thorns fencing-for." Then this-one's and  
 mōr larāi bhay-gay. Yē-kar mōr hār jīt lage-hai. Yē-kar  
 my quarrel became. This-one's my defeat victory is-staked. This-of  
 niyāw-lā kar-dē, yē-har jaisan goṭhiyāt-hawai.' Sāheb-har tūrā-lē  
 decision do, this-one as is-saying.' The-Sāhib the-boy  
 pūchhis ke, 'kas-rē tūrā, yē-kar bhēd-lā bataibē?' Tūrā kahis,  
 asked that, 'well boy, this-of the-meaning will-you-tell?' The-boy said,  
 hau, mah<sup>a</sup>rāj, sāv-har sabō rupiyā-lā chhār-dēhī-nā, mah<sup>a</sup>rāj?  
 yes, Sir, the-banker all money will-give-up- (or) not, Sir?  
 Wotek-mā sāheb-har sāv-lā pūchhis ke, 'yē-kar bhēd-lā tūrā-har  
 Thereupon the-Sāhib the-banker asked that, 'this-of meaning the-boy  
 batāy-dēhī, tō sabō rupiyā-lā chhār-dēbē-nā?' Sāv kahis,  
 will-tell, then all the-rupees will-you-give-up?' The-banker said,  
 'hau, mah<sup>a</sup>rāj. Au nahī-batāhī tau sajā-hō-jāhī-na, mah<sup>a</sup>rāj?  
 'yes, Sir. And he-will-not-tell then will-he-be-punished-(or)-not, Sir?  
 Sāheb kahis 'achchhā, tum-man chupe-chāp thārhe rahā.' Sāheb  
 The-officer said 'all-right, you silently standing remain.' The-Sāhib  
 tūrā-lā pūchhis, 'kas-rē, tūrā, taī kaise kaise sāv-lā goṭhiyāyē?'  
 the-boy-to asked, 'well, boy, then how how the-banker spoke?'  
 Tūrā kahis, 'maī aisan goṭhiyāyāū ke, sāv pūchhis ke, "kas-rē,  
 The-boy said, 'I in-this-way spoke that, the-banker asked that, "well,  
 bābū, tōr dāi-dadā-man kahā gaye-haī?" Tab maī kahyaū  
 boy, thy parents where gone-are?" Then I said  
 ke, "mōr dāi gaye-hai ēk-ke dūi kare-bar, au dadā gaye-hai  
 that, "my mother gone-is one-of two making-for, and the-father gone-is  
 kātā-mā kātā rūdhe-bar." Sunā, mah<sup>a</sup>rāj, mōr dāi gaye-hai chanā  
 thorns-in thorns fencing-for." Hear, Sir, my mother gone-is please  
 dare-bar. Tab ēk-ṭhan-ke dū dār hōt-hai. Yē-kar bhēd iyā ay,  
 to-split. Then one-pea-of two split-peas became. This-thing-of meaning this is,

mah<sup>a</sup>rāj. Dūsar bāt aisan ay ke mōr dadā-har bhātā-bārī-mā  
*Sir. The-other thing so is that my father brinjal-garden-in*  
 kātā rūdhe-bar gaye-rahis. Tab, mah<sup>a</sup>rāj, bhātā-mā kātā hōt-hai.  
*thorns fencing-for gone-was. Then, Sir, brinjals-in thorns are.*  
 Tab maī kahyaū, “kātā-mā kātā rūdhe gaye-hai.” Iyā sāw-har  
*Then I said, “thorns-in thorns to-fence gone-is.” This banker*  
 larāi laris mōr-lāg. Sāw-har wotek-mā bar<sup>a</sup>barāye lāgis. Sāheb  
*a-fight fought me-of-with. The-banker thereupon to-murmur began. The-Sāhib*  
 kahis, ‘chup rahō, sāw. Taī tō hār-gayē. Iyā tūrā-har jit-  
*said, ‘silent remain, O-banker. Thou surely art-defeated. This boy has-*  
 gaīs. Tūrā-har sir<sup>a</sup>tōn bāt-lā batāis-hai. Rupiyā-lā chhār-dē.  
*won. The-boy true things has-spoken. Rupees give-up.’*

### FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a fisherman and his wife, with their only son. The fisherman owed some money to his banker, and one day the latter came to dun him for it. The old people were not at home and only the boy was keeping house. Asked the banker, ‘Well, boy, where have your father and mother gone?’ Said the boy, ‘My mother has gone to turn one into two, and my father has gone to fence thorns with thorns.’

‘What nonsense is this you are saying,’ said the banker. Replied the boy, ‘I am telling the simple truth.’

Then the banker and the boy began to quarrel, and the former challenged the latter to prove the truth of his words, and threatened if he did not do so to haul him off to the Sāhib’s court, and get him punished. The boy said he would tell the meaning of his words, if the banker would let off his father’s debt. Said the banker, ‘if you won’t tell it to me, I’ll get you put in jail.’ Said the boy, ‘Yes, Sir, I agree to that. Come along to the Sāhib.’ So the fisher-lad and the banker went off to the Sāhib, and there the banker made the following complaint:—

‘Sir, this morning I went to the fisherman’s house, and the only one there was this boy, his son. I asked him where his father and mother were, and he said to me, “my mother has gone to turn one into two, and my father has gone to fence thorns with thorns.” Thereon we began to quarrel, and laid a wager, which we have brought to you to decide.’ The Sāhib asked the lad if he would tell the meaning of his words. ‘Yes, Sir,’ said he, ‘provided the banker will remit my father’s debt.’ Then the Sāhib asked the banker if he agreed to this. ‘Yes, Sir,’ said he, ‘provided that if he fails to explain them he is punished.’ ‘All right,’ said the Sāhib, ‘hold your tongue, and stand where you are.’ Then he turned to the boy, and asked him, ‘well, boy, what was it that you said to the banker?’

Said the lad, ‘the banker asked where were my father and mother, and I replied, “my mother has gone to turn one into two, and my father has gone to fence thorns with thorns.” Sir, my mother had gone out to split pease, and when you do that, each pea turns into two. That is the meaning of my first statement; and as to the second, my father had gone to fence his egg-plant garden with thorns, and, Sir, the egg-plant is

itself a thorny shrub, and therefore I said that he had gone to fence thorns with thorns, and yet the banker quarrelled with me !'

The banker began to murmur, but the Sāhib said, 'hold your tongue. You have fairly lost, and the boy has fairly won, for he has proved that what he said was true. You must remit the debt his father owes.'

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The Aryan language spoken in the Feudatory States immediately to the west and South of Bilaspur and Raipur, *viz.*, Kawardha, Chhuikhadan, Khairagarh, Nandgaon, and Kanker is the same form of Chhattisgarhī as that which prevails in those districts, and it is hence unnecessary to give versions of the Parable of the Prodigal Son, in the dialect peculiar to them. It will suffice to give short original passages in the dialect of Kawardha, to the west of Bilaspur, and of Khairagarh, to the west of Raipur.



The following specimen is the deposition of a witness in the local dialect of Kawardha. The only peculiarity which need be noticed is the preference for the contracted form of the Definite Present tense. Thus, *pos<sup>a</sup>thaũ*, I support, instead of *pōsat-haũ*. This contraction is carried to an extreme in *rathai*, he dwells, for *rahat-hai*.

[No. 47.]

## INDO-ARĪYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(STATE KAWARDHA.)

हम अपन ददा-के चार बेटा हन । ओ-माँ-ले मैँ सब-ले बड़े हौँ । मोर  
दू भाई मोर संग-माँ रहत हवैँ और एक भाई मड़मड़ा गाँव-माँ रथै । मैँ अपन  
दू भाई-ला बनौ-बूती कर-के पोसथौँ । ओ-माँ-के एक-हर डपड़ा बजाथै । मोर  
कोतवाली भुइयाँ मोर पास हवै । ते-ला जोत बो-के अपन पेट भरथन । एसों  
मैँ थोड़-कुन कोदो बोप्र-हवौँ । पानी नहीं बरसिस तीन पा-के बिरवा सुखा  
गइस । एसों मैँ अपन दुन्नौँ भाई-मन-ला खेती-माँ लगाहूँ का-बर के मोर  
भुइयाँ पड़ती पड़ गईस-है । मैँ अकेला नहीं जोत सकेउँ और मोर पास बीज  
घला नहीं रहिस । कुल जम्मा मोर पास दू बैला हवैँ । एसों एक बैला रुपया  
मिलही तौँ बिसाहूँ । दू बैला-माँ भुइयाँ बराबर नहीं जोत सकौँ । मोर  
दाई मोर दूसर भाई-के संग-माँ मड़मड़ा-माँ रहत-हवै कभू कभू मोर पास आ  
जाथै । फिर अपन गाँव चले जाथै । मोर गाँव-ले ओ-कर गाँव एक कोस पड़थै ॥

## TRANSLITERATION AND TRANSLATION.

Ham	apan	dadā-ke	chār	bēṭā	han.	Ō-mā-lē	maĩ	sab-lē
We	our	father-of	four	sons	are.	Them-in-from	I	all-than
bare	haũ.	Mōr	dū	bhāi	mōr	saṅg-mā	rahat-hawaĩ.	Āũr
elder	am.	My	two	brothers	me	with	live.	And
ek	bhāi	Maṛmaṛā	gāw-mā	rathai.	Maĩ	apan	dū	
one	brother	Maṛmaṛā	village-in	lives.	I	my-own	two	
bhāi-lā	banī-būti	kar-ke	pos <sup>a</sup> thaũ.	Ō-mā-ke	ēk-har	ḍapṛā		
brothers	field-labour	doing	support.	Those-in-of	one	drum		
bajāthē.	Mōr	kot <sup>a</sup> wāli	bhuiyā	mōr	pās	hawai.	Tē-lā	jōt
plays-on.	My	kōtwālī(-of)	land	me	with	is.	That	ploughing
bō-ke	apan	pēṭ	bhar <sup>a</sup> than.	Ēsō	maĩ	thōṛ-kun	kōdō	
sowing	our-own	bellies	we-fill.	This-year	I	a-little	kōdō	

bōe-hawañ. Pānī nahī bar<sup>s</sup>sis taun pā-ke bir<sup>a</sup>wā sukhā  
*have-sown. Rain not rained that on-account-of plants dry*  
 gais. Ēsō mañ apan dunnō bhāi-man-lā khētī-mā lagāhū,  
*went. This-year I my-own both brothers agriculture-in will-engage,*  
 kā-bar-ke mōr bhuiyā par<sup>t</sup>ti par-gais-hai. Mañ akellā nahī  
*because-that my land fallow has-fallen. I alone not*  
 jōt sakeū, āūr mōr pās bij ghalā nahī rahis. Kul-jammā  
*plough could, and me-of with seed also not was. Altogether*  
 mōr pās dū bailā hawañ. Ēsō ēk bailā rup<sup>a</sup>yā mil<sup>h</sup>hi tō  
*me-of with two bullocks are. This-year one bullock rupees will-be-found then*  
 bisāhū. Dū bailā-mā bhuiā barābar nahī jōt-sakāū. Mōr  
*I-shall-buy. Two bullocks-in land properly not I-can-plough. My*  
 dāi mōr dūsar bhāi-ke saṅg-mā Maṛmaṛā-mā rahat-hawai.  
*mother my another brother-of company-in Maṛmaṛā-in lives.*  
 Kabhū-kabhū mōr pās ā-jāthē. Phir apan gāw chale-jāthē.  
*Some-times me near comes. Again her-own village-to goes-away.*  
 Mōr gāw-lē ō-kar gāw ēk-kōs par<sup>a</sup>thē.  
*My village-from her village one-kos lies.*

### FREE TRANSLATION OF THE FOREGOING.

We are four sons of one father, of whom I am the eldest. Two of my brothers are living with me, and one is living in the village of Maṛmaṛā. I support my two brothers by field labour, and one of them is also a drummer. I am in possession of some *kōtwālī* land, and we fill our bellies with its produce. This year I sowed some *kodo*, but the plants withered owing to the drought. I shall have to employ both my brothers in cultivating it this year, as it has fallen fallow, for I could not plough it alone, and besides had no seed. All the cattle that I have are two bullocks. If I can scrape together enough money this year, I intend to buy another, for I cannot plough it thoroughly with one pair. My mother lives with my other brother at Maṛmaṛā. Sometimes she comes to stay with me, and again returns to her own village, which is a couple of miles distant from mine.

The following specimen of the dialect spoken in Khairagarh is the statement of an accused person made in a criminal court. We may note the influence of the dialect of the neighbouring district of Bhandara, in the use of the postposition *mē*, instead of *mā*, to form the locative case. The only other peculiarity which need be noticed is the tendency to aspirate the *k* in the postpositions *kā*, the sign of the dative-accusative, and *kar*, the sign of the genitive. Thus, we have *gāy-khā*, the cow, instead of *gāy-kā*; *ō-khā*, instead of *ō-kā*, it; *okh<sup>o</sup>rē ghar-mē*, in her house.

[No. 48.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

### EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪ.

(STATE KHAIRAGARH.)

मैं बैला-ला जबरदस्ती नइ लेव। जुलफिकार हुसैन-हर तिजिया-को गाय-ला ५१) में लेइस। फेर दूसर दिन गाय-ला फेर वर कहिस। अउर येह घलाव कहिस के एक रुपिया-ला फेर देवे तो गाय-खा लेहौ। फेर तिजिया-हर एक रुपिया मोर-से माँगिस। मैं बनियाँ-मन-के आगूँ एक रुपिया तिजिया-ला दियेव। तिजिया कबूले-रहिस के पंदरा दिन-में रुपिया दे-देहौ। कहूँ नइ दियेव तो मोर बैला गहना है। ओ-खा तैं लै लेवे। बैला नइ लाइस। बैला-ला तिजिया अपन घर-में राखिस। जुलफिकार हुसैन-हर तिजिया-को तरफ-ले एक चिट्ठी लिख दिये रहिस है जे-ला पेस करे-हौ। पंदरा दिन हो-गय तिजिया रुपिया नइ देइस। अउर बैला-ला मोर घर-में साँवत गोँड़ अउर मभला सिरदार-के साम्हूँ सौप देइस। बैला ७) रुपिया के रहिस-हय। जब बैला मो-ला सौप देइस तो मैं ओ-ला बाँध लियेउँ। तिजिया मोर आगू रुपिया ले-के नइ आइस। कोतवाल रुपिया ले-के आइस। मैं घर-में नइ रहेउँ। कोतवाल रुपिया ले-के फिर गइस। जुलफिकार हुसैन घलाव रुपिया ले-के मोर पास कभूँ नइ आइस अउर न मो-ला रुपिया देइस। तिजिया-हर जब बैला-ला गहना राखिस तो बैला ओखरे घर-में रहिस-है। मैं बैला-ला नइ देखेउँ। मोर ऊपर सराब-के मुकदमा-में पचास रुपिया जरिमाना होये रहिस-है तहसीलदार के इहाँ ले ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ.

(STATE KHAIRAGARH.)

## TRANSLITERATION AND TRANSLATION.

Maĩ bailā-lā jabar-dastī naĩ lēw. Julphikār Husain-har Tijiyā-ke  
*I the-ox by-force not took. Julphikār Husain Tijiyā-of*  
 gāy-lā pāch rupiyā pāch ānā-mē lēis. Phēr dūsar din gāy-lā  
*cow five rupees five annas-in took. Again another day the-cow*  
 phēre-bar kahis. Aūr yēhū ghalāw kahis ke, 'ēk rupiyā-lā phēr  
*to-return he-said. And this-also also said that, 'one rupee back*  
 dēbē tō gāy-khā lē-haũ.' Phēr Tijiyā-har ēk rupiyā mōr-sē  
*thou-wilt-give then the-cow I-will-take.' Again Tijiyā one rupee me-from*  
 māgis. Maĩ baniyā-man-ke āgũ ēk rupiyā Tijiyā-lā diyēw. Tijiyā  
*asked. I the shop-keepers-of in-presence one rupee Tijiyā-to gave. Tijiyā*  
 kabūle-rahis ke, 'pandarā din-mē rupiyā dē-dēhaũ. Kahũ-naĩ-diyēw, tō  
*had-promised that, 'fifteen days-in rupees I-will-give. If-I-did-not-give, then*  
 mōr bailā gah'nā-hai. Ō-khā taĩ lāi-lēbē.' Bailā naĩ lāis.  
*my ox is-mortgaged. That thou wilt-take.' The-ox not she-brought.*  
 Bailā-lā Tijiyā apan ghar-mē rākhis. Julphikār-Husain-har Tijiyā-ke taraf-  
*The-ox Tijiyā her-own house-in kept. Julphikār-Husain Tijiyā-of side-*  
 lē ēk chitṭhī likh-diye-rahis-hai jē-lā pēs-kare-haũ. Pandarā din  
*from one letter had-written which I-have-produced. Fifteen days*  
 hō-gay Tijiyā rupiyā naĩ dēis. Aūr bailā-lā mōr ghar-mē Sāwat Gōr  
*passed Tijiyā rupees not gave. And the-ox my house-in Sāwat Gōr*  
 aūr Majhlā sir'dār-ke sāmḥū saũp-dēis. Bailā sāt rupiyā-ke  
*and Majhlā head-man-of presence-in she-made-over. The-ox seven rupees-of*  
 rahis-hay. Jab bailā mō-lā saũp-dēis, tō maĩ ō-lā bādh-liyeũ.  
*was. When the-ox me-to she-made-over, then I it binding-took.*  
 Tijiyā mōr āgũ rupiyā lē-ke naĩ āis. Kot'wāl rupiyā lē-ke  
*Tijiyā me before the-rupee taking not came. The-kōtwāl the-rupee taking*  
 āis. Maĩ ghar-mē naĩ-raheũ. Kot'wāl rupiyā lē-ke phir-gāis. Julphikār  
*came. I house-in not was. The-kōtwāl the-rupee taking went-back. Julphikār*  
 Husain ghalāw rupiyā lē-ke mōr pās kabḥū naĩ āis. Aūr na mō-lā  
*Husain also rupees taking me near ever-even not came. And not me-to*  
 rupiyā dēis. Tijiyā-har jab bailā-lā gah'nā-rākhis, tō bailā okh'rē  
*the-rupee gave. Tijiyā when the-ox mortgaged, then the-ox her*

ghar-mē rahis-hai. Maĩ bailā-lā nai dēkheũ. Mōr ūpar sarāb-ke mukad'mā-  
*house-in was. I the-ox not saw. Me on wine-of case-*  
 mē pachās rupiyā jarimānā hōye-rahis-hai Tah'sildār-ke ihā-lē.  
*in fifty rupees fine had-became Tahsildār-of near-from.*

### FREE TRANSLATION OF THE FOREGOING.

I did not carry off the bullock by force. Zū-'l-fiqār Husain bought a cow from Tijiyā for five rupees five annas. Next day he returned it to her, saying he would not keep it unless she gave him back one rupee of its price. So Tijiyā asked me for a rupee, and I gave it to her in the presence of the shop-keepers, on condition that, if she did not repay me within fifteen days, her bullock was to be mortgaged to me as security. She did not bring the bullock, which she had safe in her own house. Zū-'l-fiqār Husain wrote the conditions of the loan on a piece of paper in her name, which I have already produced in court. The fifteen days passed, and Tijiyā could not pay me the money, so she brought the bullock to my house, and made it over to me in the presence of Sāwat Gōṇḍ and Majhlā Sirdār. It was worth some seven rupees. When she made over the bullock to me, I took it and tied it up. She did not subsequently bring me the money. The Kōtwāl came to my house with it, but I was not then at home, so he went back without paying me. Zū-'l-fiqār never came to me with the money, or gave it to me. When Tijiyā mortgaged the ox to me, she had it at the time in her house, but I did not look at it.

I was once fined fifty rupees by the Tahsildār, in a case about liquor.

## KHALTĀHĪ.

Chhattisgarhī is also spoken in the east of the District of Balaghat, in the Chauria, Saletekli, Bhim Lat, and Raigarh Parganas, by 88,300 people. In the preliminary rough lists of the survey this dialect was provisionally entered as a form of Bagheli, but a perusal of the accompanying specimen will show that it is nearly pure Chhattisgarhī. It is locally known as Khatāhī, more correctly spelt 'Khatāhī,' or the language of Khaloti, which is the name of the Bilaspur district current in Balaghat.

There are a few local peculiarities presented by the specimen, the most noteworthy of which are the following. The word for 'that', 'he', is sometimes written *ō* and sometimes *wō*. This is probably merely a case of uncertain orthography. Its oblique form appears once as *wē*. The postposition of the locative is sometimes *mā* (as in Bagheli) and sometimes *mē*. The characteristic consonant of the present participle is *th* not *t*. Thus, we find *khāthē*, they used to eat, which is not contracted from *khāt-hē*, as we might expect from the frequency with which this very contraction occurs in Chhattisgarhī. It rather corresponds to the Hindostani *khātē*. Another example is the Present Definite *kar<sup>a</sup>thē-hō*, I am doing. A true instance of the contraction above referred to is *rat<sup>a</sup>has*, for *rahat-has*, thou art. Isolated peculiar forms are *kare-hōcōgā*, I have done, and *rahisē* for *rahis*, he was.



[No. 49.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (KHALTĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

कोने मनखे-के दू भन बेटा रहिस । वो-मा-ले छोटे बेटा-हर ददा-से कहिस अगा ददा जोन हमार धन है ओ-मा-ले मोर बाटा-ला दे । तब ओ-हर अपन धन-ला बाट देइस । गजब दिन नहीं भइस के नान्हे बेटा-हर सबो-ला घर-के आन राज चल दइस और ओ ठोर-में जाय-के अपन धन छिनाल-पना-में मेट डारिस । जब सबो सिराय-गये तब ओ राज-में दुकाल पड़िस औ वो गरीब हो-गइस । औ वो जा-के वे राज-के एक-के घर-में रहन लगिस । तीन-हर बोलिस अपन खेत-में सूरा चराय-बर भेजिस । औ वो-हर कौंटा भुसा-से जोन-ला सुअर खाथे अपन खान लगिस औ कोनो-हर कुछ नहीं देवे । तब वो-ला सुरता आइस औ वो-हर कहिस मोर ददा-के घर-में कतको बनिहार भुतियार-ला खाय-बर गजब मिलथे औ मैं भूख-से मरत-हौं । मैं उठ-के अपन ददा-के पास जाहूँ औ वो-कर-से कहूँ के ददा मैं-हर संसार भर-ले खराब काम वो तोर आगू चँडाली करे-हीवोगा कि जे-मा मैं तोर बेटा कहे-के लाइक नहीं हौं । मो-ला अपन बनिहार भुतियार-में मो-हो-ला एक भन दाखिल समझ-ले । तब वो-हर उठ-कर अपन ददा-के पास चले-लगिस । तब-ले ओ-हर दुर-हेच रहे तब ओ-कर ददा-हर देख-कर मया करिस अउर दउर-कर ओ-कर गरू-ला पोठार-लेइस अउर चूमा-लेइस । बेटा-हर ददा-ला कहिस कि ददा मैं-हर दुनिया-के बाहिर तोर आगू पाप किये-हौं औ तोर बेटा कहाये-के लाइक नइयों । तब ददा-हर एक भन नोकरन-से कहिस के सब-ले अक्का कपड़ा हेर-के वो-ला पहिना-दे औ वो-कर हाथ-में मुँदरी औ गोड़-में पनही पहिना-दे औ हम खाबो पीबो मजा करबो । का-बर ये मोर बेटा-हर मोर-ले मरे दाखिल निकल-गये-रहिसे तोन-हर आज जौहिस औ गवा-गये-रहिसे तोन-हर मिलिस । तब वो-मन मजा-करे लगिन ॥

ओ-कर बड़े बेटा-हर खेत-में रहिस । औ जब वो-हर घर-के तीर पोह-चिस तब बाजा औ नाचा-ला सुनिस । औ वो-हर अपन नोकर-मन-ले एक भन-ला अपन तीर बलाय-के पूछिस के का है । ओ-हर वो-कर-से कहिस तोर भाई आये-

है औ तोर ददा-हर अछा भात खाये-बर बनाय-है का-बर के वो-ला अछा मोटा ताजा पाइस। तब वो-हर रिस करिस औ भीतर डाहर जाये-बर मन नहीं करिस। तब ओ-कर ददा-हर बाहिर आइस औ वो-ला मनाये लगिस। ओ-हर ददा-ला जवाब देइस कि मै-हर अतेक बरस-ले तोर हाथ पाँव करथे-हों औ कभू तोर जुबान-ला नहीं टारैव औ तै-हर मो-ला कब-हूँ एक भेड़ा नहीं दये के मै अपन संगी-मन संग मजा करतैव। तोन तोर यह बेठा किसबिनो-के संग तोर धन-ला खाइस है जैसने आइस तैसने तै-हर वो-कर खातिर अछा खाये-बर बनाइस। ददा-हर ओ-कर संग कहिस अरे बेठा तै-हर मोर संग-में हमेशा रथस। जोन मोर है तोन सब तोर है। तोन खातिर मजा करना औ खुसी करना ठवका रहिस का-बर कि ये तोर भाई मरे-रहिस तोन-हर जोइस-है। गवाय गये-रहिस-है तोन-हर मिलिस-है ॥

[No. 49.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LĀRIĀ (KHALTĀHĪ) DIALECT.

(DISTRICT BALAGHAT.)

## TRANSLITERATION AND TRANSLATION.

Kōnē man<sup>o</sup>khē-ke dū jhan bēṭā rahis. Wō-mā-lē chhōṭe  
*A-certain man-of two persons sons were. Them-in-from the-younger*  
 bēṭā-har dadā-sē kahis, ‘agā dadā, jōn hamār dhan hai  
*son the-father-to said, ‘O father, what our property is*  
 ō-mā-lē mōr bāṭā-lā dē.’ Tab ō-har apan dhan-lā bāt  
*that-in-from my share give.’ Then he his-own property dividing*  
 dēis. Gajab din nahī bhaīs ke nānhe bēṭā-har sabō-lā dhar-ke  
*gave. Many days not became that the-younger son all taking*  
 ān rāj chal-daīs. Aur ō ṭhōr-mē jāy-ke apan dhan  
*another kingdom-to went-away. And that place-in going his-own fortune*  
 chhināl-panā-mē mēṭ-dāris. Jab sabō sirāy-gaye tab ō rāj-mē  
*licentiousness-in wiped-out. When all was-spent then that country-in*  
 dukāl paṛis au wō garīb hō-gaīs. Au wō jā-ke wē rāj-ke  
*a-famine fell and he poor became. And he going that country-of*  
 ēk-ke ghar-mē rahan lagis. Taun-har bōlis apan khēt-mē sūrā  
*one-of house-in to-live began. That (man) spoke his-own field-in swine*  
 charāy-bar bhējis. Aur wō-har kōrhā-bhusā-sē jōn-lā sūr khāthē  
*to-feed sent-him. And he grass-chaff-with which swine used-to-eat*  
 apan khān lagis; au kōnō-har kuchhu nahī dēwē. Tab wō-lā  
*himself to-eat began; and any-body anything not used-to-give. Then him-to*  
 sur<sup>o</sup>tā āis aur wō-har kahis, ‘mōr dadā-ke ghar-mē kat<sup>o</sup>kō  
*senses came and he said, ‘my father-of the-house-in how-many*  
 banihār bhutiṃyār-lā khāy-bar gajab mil<sup>o</sup>thē aur māī bhūkh-sē  
*field-labourers hired-servants-to to-eat much is-given and I from-hunger*  
 marat-haū. Māī uṭh-ke apan dadā-ke nās jāhū au wō-kar-sē kahū  
*am-dying. I arising my-own father-o our will-go and him-to will-say*  
 ke, “dadā, māī-har saṃsār bhar-lē kharāb kām wō tōr āgū  
*that, “father, I the-world against bad deed and of-thee before*  
 chāḍālī kare-hōwōgā; ki jē-mā māī tōr bēṭā kahe-ke lāik nahī  
*vile-conduct have-done; that which-in I thy son being-called-of fit not*  
 haū. Mō-lā apan banihār bhutiṃyār-mē mo-hō-lā ēk jhan  
*am. Me thy-own field-labourers hired-servants-among me-also one individual*

dākhil samajh-lē.”” Tab wō-har uth-kar apan dadā-ke pās chale  
*entered consider.”” Then he arising his-own father-of near to-walk*  
 lagis. Tab-lē ō-har dur-hēch rahe tab ō-kar dadā-har dēkh-kar mayā  
*began. Then he distant-even was then his father seeing-him pity*  
 karis aūr daūr-kar ō-kar gar-lā potār-lēis aūr chūmā lēis. Bētā-har  
*did and running his neck embraced and kisses took. The-son*  
 dadā-lā kahis ki, ‘dadā, maī-har duniyā-ke bāhir tōr  
*the-father-to said that, ‘father, I the-world-of against of-thee*  
 āgū pāp kiye-haū, au tōr bētā kahāye-ke lāik naīyō.’ Tab  
*before sin have-done, and thy son to-be-called worthy not-am.’ Then*  
 dadā-har ēk jhan nok<sup>a</sup>ran-sē kahis ke, ‘sab-lē achhā  
*the-father one individual servants-from said that, ‘all-than good*  
 kap<sup>a</sup>rā hēr-ke wō-lā pahinā-dē, au wō-kar hāth-mē  
*clothes having-taken-out him-to putting-on-give, and his hand-on*  
 mūd<sup>a</sup>ri au gōṛ-mē pan<sup>a</sup>hi pahinā-dē. Au ham khābō-pibō  
*a-ring and feet-on shoes putting-give. And we shall-eat-drink*  
 majā kar<sup>a</sup>bō; kā-bar yē mōr bētā-har mōr-lē mare dākhil  
*(and-)rejoicing make; because this my son me-for dead like*  
 nikal-gaye-rahis, tōn-har āj jīhis; au gawā gaye-rahisē  
*had-gone-away, he to-day came-to-life; and lost had-gone,*  
 tōn-har milis.’ Tab wō-man majā kare · lagin.  
*he is-found.’ Then they rejoicing to-make began.*

Ō-kar bare bētā-har khēt-mē rahis. Au jab wō-har ghar-ke tīr  
*His elder son the-field-in was. And when he the-house-of near*  
 pol<sup>a</sup>chis tab bājā au nāchā-lā sunis. Au wō-har apan  
*arrived then music and dancing he-heard. And he his-own*  
 nōkar-man-lē ēk jhan-lā apan tīr balāy-ke pūchhis, ‘yē kā hai?’  
*servants-from one individual himself near calling asked, ‘this what is?’*  
 Ō-har wō-kar-sē kahis, ‘tōr bhāī āye-hai, au tōr dadā-har achhā bhāt  
*He him-to said, ‘thy brother is-come, and thy father good rice*  
 khaye-bar banāy-hai; kā-bar-ke wō-lā achhā mōtā-tājā pāis.’ Tab  
*to-eat has-prepared; because him well healthy he-found.’ Then*  
 wō-har ris karis au bhītar dāhar jāye-bar man nahī karis. Tab  
*he anger did and inside direction going-for mind not made. Then*  
 Ō-kar dadā-har bāhir āis au wō-lā manāye lagis. Ō-har dadā-lā  
*his father outside came and him to-appease began. He the-father-to*  
 jāwāb dēis ki, ‘maī-har atek baras-lē tōr hāth pāw kar<sup>a</sup>thē-hō:  
*answer gave that, ‘I so-many years-for thy hand feet am-doing:*  
 au kabhū tōr jubān-lā nahī tārēw. Au tai-har mō-lā kab<sup>a</sup>hū  
*and ever-even thy words not I-disobeyed. And thou me ever-even*  
 ēk bhērā nahī dayē, ke maī apan sāngī-man-sāng majā  
*one ram not gavest, that I my-own companions-with rejoicing*

kar<sup>a</sup>tōw. Tōn tōr yah bēṭā kis<sup>a</sup>binō-ke saṅg tōr dhan-lā  
*might-have-made. So thy this son harlots-of with thy fortune*  
 khāis-hai, jāis<sup>a</sup>-ne āis, tāis<sup>a</sup>-ne tai-har wō-kar khātir achhā  
*eaten-up-has, as-even he-has-come, so-even thou him for good*  
 khāye-bar banāis.<sup>a</sup> Dadā-har ō-kar-saṅg kahis, ‘arē bēṭā, tai-har  
*food-to-eat hast-prepared.’ The-father him-to said, ‘O son, thou*  
 mōr saṅg-mē hamēsā rathas. Jōn mōr hai, tōn sab tōr hai. Tōn  
*me with always livest. What mine is, that all thine is. That*  
 khātir majā kar<sup>a</sup>nā au khusī kar<sup>a</sup>nā ṭhaw<sup>a</sup>kā rahis, kā-bar-ki  
*for rejoicing to-make and happiness to-make proper was, because*  
 yē tōr bhāi mare-rahis, tōn-har jīis-hai; gawāy gaye-rahis-hai,  
*this thy brother had-been-dead, he has-come-to-life; lost had-been,*  
 tōn-har milis-hai.<sup>a</sup>  
*he has-been-found.’*

## SURGUJĪĀ.

The home of pure Chhattisgarhī is the districts of Raipur and Bilaspur, with the adjoining Feudatory States. As we go north, the language gradually merges more and more into the form of Bhojpurī spoken in Chota Nagpur, and known as Nagpuriā. In the States of Korea, Sarguja, and Udaipur, and in the western half of Jashpur, a true sub-dialect is found, which is based in the main on Chhattisgarhī, but which possesses many of the characteristics of Nagpuriā. This latter dialect is spoken in the eastern half of Jashpur, and thence, eastwards and north-eastwards over the Ranchi plateau. The people of Korea and Sarguja have no name for their local dialect, but in Jashpur, which is a bilingual or rather (for Oriyā is also spoken in it) a trilingual State, a necessity has been found for a name to distinguish it from Nagpuriā, and it is called Surgujīā. This name may therefore be adopted for the dialect. The word means the language of Sarguja or Surgūjā, and that is the largest and most important of the three States in which the dialect appears.

Two specimens, which have been prepared by Babu Manmatha Nath Chatterji, the Manager of the Jashpur State, are here given of the Surgujīā dialect. The first is a version of the Parable of the Prodigal Son, and the second is a piece of folklore. The following are the principal points in which the language differs from standard Chhattisgarhī. It will be seen that they are all, at the same time, points of agreement with Nagpuriā.

I. PRONUNCIATION.—There is the same tendency, which we have noticed in Nagpuriā, to pronounce a final or unaccented short *i* in the preceding syllable. There are many examples of this. It will suffice to quote *mañ'sē*, for *manisē*, a man; *bāñt*, for *bāñti*, having divided; *kūid*, for *kūdi*, having run, and even *kañr*, for *kare*, in *kañr-āhañ*, I have done. There is the same tendency to contraction of the Present Definite tense which prevails in standard Chhattisgarhī, as in *rākh'thē*, they place, and this is carried to extreme in the word *kathē*, for *kahat-hē*, he says.

II. NOUNS.—Instead of *kā*, we have *kē* for the sign of the dative-accusative, as in *ō-kē*, to him. The sign of the genitive is sometimes the Nagpuriā *kar*, instead of *ke*, as in *mañ'sē-kar*, of a man; *muluk-kar*, of the country.

The nasal is often omitted in the locative postposition *māñ*, so that we have *mā*. We also find the Bhojpurī locative in *ē*, which is used indifferently as an instrumental, or as a locative, as in *bhūkhē*, by hunger; *gharē*, in the house; *piñhē*, on the back.

III. PRONOUNS.—‘We’ is *hāmē-man*, with a long *ā* in the first syllable. So also, the word for ‘own’ is *āpan*, with a similar prolongation of the same syllable.

IV. VERBS.—The same tendency to lengthen the first syllable is seen in the verb substantive, the present tense of which is taken bodily from Nagpuriā, with a lengthening of the initial *ā*, as in *āhañ*, I am; *āhē*, he is; *āhañ*, they are. The finite verb is usually conjugated as in standard Chhattisgarhī, but there are isolated Nagpuriā forms as *kar'lō*, I did; *hōe-l*, for *hōe-lā*, it becomes; and *karek-lāgin*, they began to make.



[No. 50.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT.

(JASHPUR STATE.)

## SPECIMEN I.

*(Babu Manmatha Nath Chatterji, 1898.)*

भने मइनसे-कर दू-गोट बेटा रहिन। छोट बेटा-हर आपन बाप-हर-ला कहिस कि ए दाऊ माल-जाल-मन-ला जे मोर बाँटा होथे से मो-ला दे। तेखन ओ ओ-मन मधे आपन जिना-ला बाँडट दिहिस। ढेर दिन नहि भै-रहिस कि छोट बेटा-हर सगरो-ला ठुराइस आर ढेर दुरिहा मुलुक-दन चले-गइस। आर तिहाँ सगरो धन-खुर्जी-ला लुचइ-मा खीय डारिस। आर जब सगरो-ला सिराय-चुकिस ओ मुलुक-मा बड़ा अकाल होइस आर ओ-के दुख होएक लागिस। आर ओ गइस आर ओ मुलुक-कर भने मइनसे संग जोराय भइस आर ओ ओ-ला घेंटा चराएक-ले डाँडे भेजिस। आर ओ जे बुसा-ला घेंटा खात-रहिन ते-ला पातिस तो खुसी-से आपन पेट-ला भरतिस। मुदा ओ-हो कोनो-हर ओ-ला निच्च दिहिन। आर ओ-के जब सुरता भइस तब कहिस मोर दाऊ-ठन एतेक धँगरा आहँ आर ते-मन खाएक-ले-होँ पूरे पावत-आहँ आर मै भूखे मरत-आहँ। मै उठहूँ आर दाऊ-ठन जाहूँ आर ओ-ला कहहूँ ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मै तोर बेटा हौँ ए नियर कहे-कर जोग नखौँ तो कमिया मधे भनेक नियर मो-होँ-ला राख। आर ओ उठिस आर दाऊ-हर-ठन आइस। मगर ओ ढेर-ताने रहिस तैसनेच दाऊ-हर ओ-ला देखिस आर ओ-ला मया लागिस। आर ओ कूइद गइस आर ओ-कर ठेटु-ला पोठारिस आर ओ-ला चुमिस। आर बेटा-हर ओ-ला कहिस ए दाऊ मै भगवान-घर आर तोरोच-ठन कसूर कइर-आहँ आर आव मै तोर बेटा हौँ इसन कहेक-कर लाएक नखौँ। मगर बाप-हर आपन धँगरा-मन-ला कहिस निमार-के बेस लुगा-ला लाना आर ए-ला पिँधावा आर हाथ इ-कर-माँ मुँदरी पिँधावा आर गोड़ उ-कर-माँ जूता आर लगे हामे-मन खाहूँ आर खुसी करहूँ। काहे कि ए मोर बेटा मरे-रहिस ते फेर जी-आहे भूले-रहिस ते मिलिस आर ओ-मन खुसी करेक लागिन ॥

तेखन ओ-कर बड़े बेठा-हर डाँड़े रहिस । आर ओ आबो-करिस आर घर-जहाँ पहुँचिस कि बाजा-नाच-ला सुनिस । आर ओ धँगरा मधे एक भन-ला बलाइस आर पूछिस ए का होत-आहे । तब ओ ओ-ला कहिस तोर भाई आइस-आहे । आर तोर दाऊ ओ-ला बेसे-बेस पाइस ओहेच खातिर भोज देइस-आहे । आर ओ-हर जँगाइस आर घरे निच ठूकत-रहिस ते-माहाँ बाप-हर ओ-कर बहिरे-आइस आर ओ-ला मनावेक लागिस । आर ओ आपन बाप-ला कहि-सुनाइस देख-ना एतेक बकर मै तोर नोकरी करलीं आर तोर हुकुम-ला कइहो नही उठाए-हौं मुदा तँ मो-ला कइहो गोटेक छेरी छौआ-हौं नही देइ-हस कि मै मोर इआर-मन-सँ खुसी करतौं । मगर तोर ए बेठा-हर आबो करिस जे तोर जिना-ला कसबौ-मन-ला खियाय सिराइस ते-कर लागिन तँ भोज देइ-हस । आर ओ ओ-ला कहिस ए बेठा तँ सबेच दिन मोर संगे रह-थस आर जे कुछ मोर आहै से तोरेच आहै । हामे-मन-ला चाहबे करत रहिस कि खुसी करतँ आर खुस होतँ ए-खातिर कि ए तोर भाई मरे-रहिस ते फेर जौ-आहै आर भूल रहिस ते मिलिस-आहै ॥

[No. 50.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

(Babu Manmatha Nath Chatterjī, 1898.)

Jhanē	main'sē-kar	dū-gōṭ	bēṭā	rahin.	Chhōṭ	bēṭā-har			
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>The-younger</i>	<i>son</i>			
āpan	bāp-har-lā	kahis	ki,	'ē	dāū,	māl-jāl-man-lā	jē		
<i>his-own</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>the-property-of</i>	<i>what</i>		
mōr	bāṭā	hōthē	sē	mō-lā	dē.'	Tēkhan	ō	ō-man	madhē
<i>my share</i>	<i>becomes</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>he</i>	<i>them</i>	<i>among</i>	
āpan	jinā-lā	bāiṭ	dihis.	Dhēr	din	nahi	bhai-rahis	ki	
<i>his-own</i>	<i>living</i>	<i>having-divided</i>	<i>gave.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>been-had</i>	<i>that</i>	
chhōṭ	bēṭā-har	sag'rō-lā	ṭhurāis	ār	dhēr	durihā			
<i>the-younger</i>	<i>son</i>	<i>everything</i>	<i>collected</i>	<i>and</i>	<i>a-very</i>	<i>distant</i>			
muluk-dan	chale-gaīs.	Ār	tiḥā	sag'rō	dhan-khurji-lā				
<i>country-toward</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>the-entire</i>	<i>wealth-property</i>				
luchaī-mā	khōy-dāris.	Ār	jab	sag'rō-lā	sirāy-chukis	ō	muluk-mā		
<i>debauchery-in</i>	<i>he-lost.</i>	<i>And</i>	<i>when</i>	<i>everything</i>	<i>he-squandered</i>	<i>that</i>	<i>country-in</i>		
baṛā	akāl	hōis,	ār	ō-kē	dukh	hōek	lāgis.	Ār	
<i>a-great</i>	<i>famine</i>	<i>occurred,</i>	<i>and</i>	<i>him-to</i>	<i>distress</i>	<i>to-be</i>	<i>began.</i>	<i>And</i>	
ō	gaīs	ār	ō	muluk-kar	jhanē	main'sē	saṅg		
<i>he</i>	<i>went</i>	<i>and</i>	<i>that</i>	<i>country-of</i>	<i>a-certain</i>	<i>man</i>	<i>with</i>		
jorāy	bhaīs,	ār	ō	ō-lā	ghēṭā	charāek-lē	ḍārē		
<i>joined</i>	<i>became,</i>	<i>and</i>	<i>he</i>	<i>him</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-the-field</i>		
bhējis.	Ār	ō	jē	busā-lā	ghēṭā	khāt-rahin	tē-lā		
<i>sent.</i>	<i>And</i>	<i>he</i>	<i>what</i>	<i>chaff</i>	<i>the-swine</i>	<i>used-to-eat</i>	<i>that</i>		
pātis	tō	khusī-sē	āpan	pēt-lā	bhar'tis.	Mudā			
<i>(if)-he-had-got</i>	<i>then</i>	<i>happiness-with</i>	<i>his-own</i>	<i>belly</i>	<i>he-would-have-filled.</i>	<i>But</i>			
ō-hō	kōnō-har	ō-lā	nichch	dihin.	Ār	ō-kē	jab	sur'tā	
<i>that-also</i>	<i>anyone</i>	<i>that</i>	<i>not</i>	<i>gave.</i>	<i>And</i>	<i>him-to</i>	<i>when</i>	<i>senses</i>	
bhaīs	tab	kahis,	'mōr	dāū-ṭhan	ētek	dhāg'rā	āhaī	ār	
<i>became</i>	<i>then</i>	<i>he-said,</i>	<i>'my</i>	<i>father-near</i>	<i>so-many</i>	<i>servants</i>	<i>are</i>	<i>and</i>	

tē-man khāek-lē-hō pūrē pāwat-āhaī, ār maī bhūkhē  
*they eating-than-even more getting-are, and I by-hunger*  
 marat-āhaū. Maī uṭh'hū ār dāu-ṭhan jāhū, ār ō-lā  
*dying-am. I will-arise and father-near will-go, and him-to*  
 kah'hū, "ē dāu, maī bhag<sup>a</sup>wān-ghar ār tōr-ōch-ṭhan  
*I-will-say, "O father, I in-God's-house and of-thee-also-near*  
 kasūr kaīr-āhaū, ār āb maī tōr bēṭā haū ē niyar  
*offence done-have, and now I thy son I-am this like*  
 kahe-kar jōg nakhaū. Tō kamiyā madhē jhanek niyar  
*saying-of fit am-not. Therefore servants among one-person like*  
 mō-hō-lā rākh." "Ār ō uṭhis ār dāu-har-ṭhan āis.  
*me-also keep." And he arose and the-father-near came.*  
 Magar ō dhēr-tānē rahis tāis<sup>n</sup>-ēch dāu-har ō-lā dēkhis, ār ō-lā  
*But he very-distant was then-even the-father him saw, and him-to*  
 mayā lāgis. Ār ō kūid gaīs, ār ō-kar dhēṭu-lā poṭāris,  
*compassion occurred. And he having-run went, and his neck embraced*  
 ār ō-lā chumis. Ār bēṭā-har ō-lā kahis, "ē dāu, maī bhag<sup>a</sup>wān-ghar  
*and him kissed. And the-son him-to said, "O father, I (in)-God's-house*  
 ār tōr-ōch-ṭhan kasūr kaīr-āhaū, ār āb maī tōr bēṭā hau isan  
*and of-thee-also-near offence done-have, and now I thy son am thus*  
 kahek-kar lāek nakhaū." Magar bāp-har āpan dhāg<sup>a</sup>rā-man-lā  
*saying-of fit am-not.' But the-father his-own servants-to*  
 kahis, "nimār-ke bēs lugā-lā lānā, ār ē-lā pīdhāwā;  
*said, 'having-selected good garment bring-ye, and this-person-to put-on;*  
 ār hāth-i-kar-mā mūd<sup>a</sup>ri pīdhāwā; ār gōṛ-u-kar-mā jūtā; ār  
*and hand-this-one-of-on a-ring put-on; and feet-him-of-on shoes; and*  
 lagē, hāmē-man khāhū ār khusī kar'hū. Kāhe ki ē mōr  
*come, we will-eat and merriment will-make. Why that this my*  
 bēṭā mare-rahis, tē phēr jī-āhē; bhūle-rahis, tē milis." Ār  
*son dead-was, he again alive-is; lost-was, he was-found.' And*  
 ō-man khusī karek lāgin.  
*they merriment to-make began.*

Tēkhan ō-kar bare bēṭā-har dāṛē rahis. Ār ō ābō-karis,  
*Then his elder son in-the-field was. And he coming-did,*  
 ār ghar-jahā pahūchis, ki bājā-nāch-lā sunis. Ār ō dhāg<sup>a</sup>rā  
*and the-house-near arrived, that music-dancing he-heard. And he servants*  
 madhē ēk jhan-lā balāis, ār pūchhis, "ē kā hōt-āhē?" Tab  
*among one person called, and asked, 'this what happening-is?' Then*  
 ō ō-lā kahis, "tōr bhāī āis-āhē, ār tōr dāu ō-lā bēsē-bēs  
*he him-to said, 'thy brother come-is, and thy father him safe-and-sound*  
 pāis, ōh-ēch khātir bhōj dēis-āhē." Ār ō-har jāgāis, ār  
*got, that-indeed for a-dinner has-given.' And he was-angry, and*

gharē nichch dhūkat-rahis. Tē-māhā bap-har ō-kar bahirē āis,  
*in-the-house not entering-was. There-on the-father him-of outside came,*  
 ār ō-lā manāwek lāgis. Ār ō āpan bāp-lā kahi sunāis,  
*and him to-entreat began. And he his-own father-to having-said caused-to-hear,*  
 'dēkh-nā, ētek bachhar maī tōr nok<sup>a</sup>rī kar<sup>a</sup>lō, ār tōr hukum-lā  
*'lo, these-many years I thy service did, and thy order*  
 kaī-hō nahī uṭhāe-haū; mudā taī mō-lā kaī-hō gōṭek  
*ever-even not disobeyed-have; but thou me-to ever-even a-single*  
 chhēri-chhauā-hō nahī dēi-has, ki maī mōr iār-man-saī khusī  
*goat-young-one-even not given-hast, that I my friends-with happiness*  
 kar<sup>a</sup>taū. Magar tōr ē bēṭā-har ābō-karis, jē tōr jinā-lā  
*might-have-made. But thy this son coming-did, who thy living*  
 kas<sup>a</sup>bī-man-lā khiyāy sirāis, tē-kar lāgin taī bhōj dēi-has.'  
*harlots having-fed squandered, him-of for-the-sake thou a-dinner given-hast.'*  
 Ār ō ō-lā kahis, 'ē bēṭā, taī sab-ēch din mōr saṅgē rah<sup>a</sup>thas,  
*And he him-to said, 'O son, thou all-even days my with remainest,*  
 ār jē-kuchh mōr āhai, sē tōr-ēch āhai. Hāmē-man-lā chāh<sup>a</sup>bē  
*and what-ever mine is, that thine-even is. Us-to propriety*  
 karat-rahis ki khusī kar<sup>a</sup>tē, ār khus hōtē,  
*doing-it-was that happiness we-should-have-made, and happy we-should-have-become,*  
 ē khātir ki ē tōr bhāi mare-rahis, tē phēr jī-āhai; ār bhūl-  
*this for that this thy brother dead-was, he again alive-is; and lost-*  
 rahis, tē milis-āhai.'  
*was, he found-is.'*

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

*(Babu Manmatha Nath Chatterji, 1898.)*

गोटैक सहर रहिस । तिहाँ रजा रहिन । पहारे बाघ रहिस । मङ्गनसे-  
 ला धरत-रहिस आर खात-रहिस । रजा कहिन चला मारी । तब गङ्गन हाँका  
 करे-बर । लागिन तो बन-ला हाँके । मारे ठोल ठाँक बजा गजा कर मारे  
 ठैकान नौ रहिस । बाघ चलिस पराय । डगरे बनिया जात रहिस । ते-ला कहिस  
 कि ए भाई मो-ला बचाव । बनिया कहिस का नियर बचाहूँ । बघवा कहिस  
 टाट-हैं मो-ला साज आर चल । बनिया डराइस आर तिसने करिस । बघवा-ला  
 साज लेहिस बरदा पिठे लादिस आर चलिस । जब जाते जात दुरिहा गङ्गन  
 तब बघवा कथे बनिया-ला । ए बनिया ए बनिया मो-ला निकलाव । बनिया  
 निकालिस तो । तब बघवा कथे अब तो-ला धरहूँ । का-बर धरवे भाई मैं तो तो-ला  
 बचायें । बघवा कहे निच्च मानों धरवेच करहूँ । बनिया कहिस चल पंच-ठन ।  
 बघवा कहिस कहाँ जावे चल । तहँने ऊ-मन पौपर-तरौ गङ्गन कहिन ए पौपर देवता  
 नेकौ-ओ-में बदी होथे । पौपर कहिन होथे कि । का नियर होथे । कहिन कि मैं तो  
 रुख जात चुपे रहथों । आथें । एक घरी बैठथें । तहँने मो-के छोप राखथें । आर जाथें ।  
 तब बघवा कहिस का रे बनिया अब तो-ला खाँव कि तोर बरदा-ला खाँव । बनिया  
 कहिस चल गौ बराम्हन हवे ते निसाफ करही । कहही होले तैं मो-ला खावे । तहँने  
 गङ्गन गौ ठन । खपकन-माहाँ बुढ़िया गाय खपक रहिस । ते-ला बनिया कहिस  
 ए गौ माता नेकौ-ओ करत बदी होयेल । गाय कहिस का कहों होयेल जुन । मैं  
 दूध देत-रहेन जवान रहेन ते-घानि मुआर मोर चरात-रहिस । बेर बुढ़ता घरे  
 दुकात रहिस । देखत ताकत रहिस । अब बुढ़िया भै गङ्गन मो-ला नही पूछे ।  
 मरथों । बघवा कहिस का रे बनिया कह तो-ला खाँव कि तोर बरदा-ला खाँव ॥



[No. 51.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (SURGUJĪĀ) DIALECT.

(STATE JASHPUR.)

## SPECIMEN II.

(Babu Manmatha Nath Chatterji, 1898.)

Gōṭek sahar rahis. Tihā rajā rahin. Pahārē bāgh  
*A-certain city was. There a-king was. In-a-mountain a-tiger*  
 rahis. Maīn'sē-lā dharat-rahis, āṛ khāt-rahis. Rajā kahin, 'chalā,  
*was. Men he-used-to-catch, and used-to-eat. The-king said, 'come,*  
 māri.' Tab gāin hākā kare-bar. Lāgin tō ban-lā  
*let-us-kill.' Then they-went a-drive making-for. Commenced they the-forest*  
 hāke. Māre dhōl-dhāk bajā-gajā-kar māre, thēkān nī rahis. Bāgh  
*to-drive. With drums-etc. music-etc.-of with, limit not was. The-tiger*  
 chalis parāy. Dag'rē baniyā jāt-rahis. Tē-lā  
*went having-fled. On-the-way a-travelling-merchant going-was. Him-to*  
 kahis ki, 'ē bhāi, mō-lā bachāo.' Baniyā kahis, 'kā niyar  
*he-said that, 'O brother, me save.' The-merchant said, 'what like*  
 bachāhū?' Bagh'wā kahis, 'tāt-hē mō-lā sāj, āṛ chal.'  
*shall-I-save?' The-tiger said, 'in-the-sack me enclose, and go-on.'*  
 Baniyā ḍarāis, āṛ tis'nē karis. Bagh'wā-lā sāj-lēhis,  
*The-merchant feared, and so-even did. The-tiger having-shut-up-he-took,*  
 bar'dā piṭhē lādis, āṛ chalis. Jab jāṭe-jāt durihā  
*the-bullock-(of) on-back he-loaded, and went-on. When going-on a-distance*  
 gāin, tab bagh'wā kathē baniyā-lā, 'ē baniyā, ē baniyā,  
*they-went, then the-tiger says the-merchant-to, 'O merchant, O merchant,*  
 mō-lā nik'lāo.' Baniyā nikālis tō. Tab bagh'wā  
*me take-out.' The-merchant took-(him)-out accordingly. Then the-tiger*  
 kathē, 'ab tō-lā dhar'hū.' 'Kā-bar dhar'bē, bhāi? Maī  
*says, 'now thee I-will-seize.' 'What-for wilt-thou-seize, brother? I*  
 tō tō-lā bachāyē.' Bagh'wā kahē, 'nichch mānō; dhar'bē-ch  
*indeed thee saved.' The-tiger says, 'not do-I-heed; seizing-certainly*  
 kar'hū.' Baniyā kahis, 'chal pañch-ṭhan.' Bagh'wā kahis,  
*I-will-do.' The-merchant said, 'come an-arbitrator-near.' The-tiger said,*  
 'kahā jābē? Chal.' Tahānē ū-man pīpar-tari gāin.  
*'where will-you-go? Come.' Then they a-pīpal-tree-under went.*

Kahin, 'ē pīpar dēotā, nēkī-ō-mē badi hōthē ?'  
*They-said, 'O pipal-tree divine-one, good-even-in (does) evil happen ?'*  
 Pipar kahin, 'hōthē ki.' 'Kā-niyar hōthē ?' Kahin  
*The-pipal said, 'it-happens verily.' 'What-like does-it-happen ?' He-said*  
 ki, 'maĩ tō rūkh jāt. Chupē rah<sup>thō</sup>. Āthē. Ēk  
*that, 'I indeed tree (by)-caste-(am). Silent I-remain. (People)-come. One*  
 gharī bāith<sup>thē</sup>. Tahānē mō-kē chhōp rākh<sup>thē</sup>, ār  
*twenty-minutes they-sit. Then me having-chopped they-leave-(me), and*  
 jāthē.' Tab bagh<sup>wā</sup> kahis, 'kā-rē, baniyā. Ab tō-lā khāw, ki  
*go.' Then the-tiger said, 'well, merchant. Now thee shall-I-eat, or*  
 tōr bar<sup>dā-lā</sup> khāw ?' Baniyā kahis, 'chal, gau barāmhān  
*thy bullock shall-I-eat ?' The-merchant said, 'come, the-cow a-brāhmaṇ*  
 hawē. Tē nisāph kar<sup>hī</sup>. Kah<sup>hī</sup> hōlē, taĩ mō-lā khābē.' Tahānē  
*is. She justice will-do. She-will-say if, thou me wilt-eat.' Then*  
 gāin gau-ṭhan. Khap<sup>kan-māhā</sup> burhiyā gāy khapak-rahis. Tē-lā  
*they-went the-cow-near. The-mire-in an-aged cow stuck-was. Her-to*  
 baniyā kahis, 'ē gau mātā, nēkī-ō karat badi hōye-l ?'  
*the-merchant said, 'O cow mother, good-even doing (does) evil happen ?'*  
 Gāy kahis, 'kā kahō ? Hōye-l jun. Maĩ dūdh  
*The-cow said, 'what may-I-say ? It-does-happen verily. I milk*  
 dēt-rahē, jawān rahē, tē-ghāni muār mōr charāt-rahis,  
*used-to-give, young I-was, then the-master of-me used-to-feed (me)*  
 bē-r-bu<sup>tā</sup> gharē dhukāt-rahis, dēkhat-tākat-rahis. Ab  
*at-sunset in-the-house used-to-house (me), watching-looking-at-(me)-was. Now*  
 burhiyā bhai-gaen, mō-lā nahī pūchhē. Mar<sup>thō</sup>. Bagh<sup>wā</sup>  
*aged I-have-become, me-for not he-enquires. I-am-dying.' The-tiger*  
 kahis, 'kā-rē' baniyā, kah, tō-lā khāw, ki tōr bar<sup>dā-lā</sup>  
*said, 'well, merchant, say, thee shall-I-eat, or thy bullock*  
 khāw ?'  
*shall-I-eat ?'*

### FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a city which had a king. On a mountain near by there dwelt a tiger who used to catch and eat the citizens: So the king ordered the citizens to kill him, and got up a hunting-drive. There was no end to the beating of drums and blaring of trumpets to terrify the animals, and the tiger started off in flight. On his way he met a travelling grain-merchant, trudging along with his loaded bullock.

Said the tiger, 'Brother, save me.'

Said the merchant, 'How can I do that ?'

'Put me into one of your bags, and go on as if nothing had happened.'

So the merchant loaded up the tiger on to the bullock's back as he had suggested and went his way. When they had gone on some distance, the tiger asked to be let

out, and the merchant released him. Then said the tiger, 'Now, merchant, I am going to kill and eat you.'

Said the other, 'Why should you do that? It is I who have saved your life.'

But the tiger would not listen to his prayers, and said, 'I am certainly going to seize you.'

The merchant asked that the matter should be decided by an arbitrator. 'Whom do you suggest?' said the tiger. 'Come along?'

Then they went to the fig-tree, and said, 'O divine Fig-tree, can evil be done in return for good?' 'Certainly,' said the fig-tree. 'How is that?' 'I am by caste a tree, and live silently doing good. Men come and rest under my shade. Then when they are going away they chop off my limbs and depart.' 'Now,' said the tiger, 'shall I eat you or your bullock?' But the merchant replied, 'Come, the cow is a Brāhmaṇ. She will do justice. If she says you are to eat me, well and good.' So they went on and found an old cow sunk in the mire. 'O Mother Cow,' said the merchant, 'can evil be done in return for good?' 'What can I say?' replied the cow, 'It certainly can. When I was young and used to yield milk, my master fed me and stabled me at sun-down. He never let me out of his sight. But now that I have become old, he takes no trouble about me, and here I am dying.' 'Now,' said the tiger, 'Shall I eat you or your bullock?'

NOTE.—The same story is given as a specimen of the Nagpurīā dialect. As there remarked, the narrative ends abruptly. The tale is an old one, and is current all over Northern India. The merchant next appeals to the road. The road replies that he makes travelling easy, and that in return men trample on him and crush him under cartwheels. Finally the man appeals to the jackal. The latter pretends to be very stupid and to be unable to understand what happened. Then he refuses to believe that the tiger could ever have got into the sack. The tiger gets in to show how it was done and then the merchant ties him up in it, and goes his way rejoicing.

### SADRĪ KORWĀ.

When an aboriginal tribe in Chota Nagpur or the Chhattisgarh country abandons its primitive speech and takes to that of its Aryan neighbours, the broken dialect which it uses is known as Sad<sup>rī</sup> or Sadrī. The Korwās are a tribe whose head-quarters are in the State of Jashpur, but who are also found in Sarguja, Palamau, the Sōnpār tract of Mirzapur, and in the north of Bilaspur and Raigarh. In Jashpur, about 4,000 of them have become settled cultivators, and speak a dialect, known as Sadrī Korwā, which closely resembles Surgujā. The only special peculiarity of their language to which attention need be drawn, as it also occurs in other more broken dialects spoken by aborigines, is the formation of a past tense in *nē* as in *āis<sup>nē</sup>*, he came, *hōis<sup>nē</sup>*, he became.

Two specimens of Sadrī Korwā are given. The first is a version of the Parable of the Prodigal Son, and the second is the deposition of a witness. Both have been provided by Babu Mathura Nath Chatterji, the Manager of the Jashpur State.

[No. 52.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (SADRĪ KORWĀ DIALECT.)

(STATE JASHPUR.)

## SPECIMEN I.

*(Babu Mathura Nath Chatterji, 1898.)*

गोटेक अबदिन-कर दू-गोट सौआ रहिन । सोट सौआ-हर बुढ़ा-हर-के कहिस ए आबा सब धान-पान डाँगर-गरू जे आहे से-कर बाँटा मो-के दे । तो थोर दिन पासू सोट गोसियाँ ढेर जबर लंका मुलुक-हे गइस आरु धान-पान-सब-के सान-सित्तिर रन्न-भन्न कइर-डारिस । तो सब-के सिराइस त-ले पासे ओ मुलुक-हे जबर भूख होइस तो ओ-के सटपटौ लागिस । तो ओ जाय-कर-केहेन ओहे राइज कर गोटेक अबदिन-संगे मेसा-होइस । तो ओ ओ-के सुकरी सराएक डाँड-बाट पठाइस । आरु सोकोर-मन जे-के सुकरी खात-रहिन ओहो खाय खोजोत-रहिस तो नी भेंटिस । तो ओ सेत पारिस आरु कहे लागिस मोर बुढ़ा-कर एतेक धाँगड़ आहँ आरु सोब कोनो-के अधाएक-होँ-ले जस्ति मिलथे आरु मैं ए-ठन खाएक बेगर मरथों । मैं उठ-केहेन बुढ़ा-ठन जाहूँ आरु ओ-के गोठिआहूँ ए आबा भगवान-ठन आरु तोर-ठन मैं गुनहा करलों से आव का-नियर तोर सौआ कहावों । मो-के धाँगड़ राख । त-ले ओ उठ-कर-केहेन आपन बुढ़ा-ठन आप-लागिस आरु जबर ताने रहिस कि बुढ़ा ओ-कर लखिस आरु ओ-के मया लागिस आरु धाय गइस त-ले टैटु-के पोटारिस आरु चुमा लिहिस । त-ले सौँडेआ-हर बुढ़ा-से कहिस ए आबा भगवान-ठन आरु तोरो-ठन मैं गुनहा करलों आव का-नियर तोर सौआ कहावों । त-ले बुढ़ा धाँगड़-मन-के कहिस बेस लुगा बहिरावाह आरु ए-के पिंघावाह आरु हाँथ-मे गोटेक मुन्दरी देवाह आरु गोड़-मन-मे पन्ही आरु लेगे सब कोनो खावों पिअवों आरु खेलवों । मोर सौआ सिराय रहिस ते जी उठिस हँडाय रहिस ते भँटाइस । त-ले ओ-मन रौभ-रंग करेक लागिन ॥

से-पहरा बड़े गोसियाँ खेत रहिस । त-ले ओ घर-ठन आइस आरु माँदर बाजत रहिस आरु खेलत रहिन से सुनिस । त-ले एक भन धाँगर-के हाँकाइस आरु काँही काँही करत-रहिन से-के पुछिस । तो ओ-हर ओ-के कहिस तोर

सोठका आइसने। से बेसे-बेस आइस ते-कर लगिन बुढ़ा तोर खिआन पिआन करिस। त-ले ओ-हर-के रीस लागिस। आरु बुढ़ा-हर बहिरे आइस आरु ओ-के हथ-जोरी बिन्ती करिस। त-ले ओ-हर बुढ़ा आपन-की कहिस ने-ना एतेक बहर-से मैँ तोर-ठन कमार्थों आरु कइहो तोर बात-की टाइर नखों तेउ-ले तैँ मो-के गोटेक पठरु-हों नहों देइ-आहस कि मैँ आपन इआर गोइ-से खान-पिआन करतों। आरु ए सौआ तोर जे तोर धान-पान-गरु-डाँगर-के आन-तान-में हँडु आय सिराइस से आबो-करिस कि तैँ ओ-कर लेगिन खान पिआन करे-हस। आरु ओ ओ-की कहिस ऐ बेठा तैँ सब-दिन मोरे संगे आहस आरु मोर जे कोनो जे कोनो आहि से तोरे आहि। सगरो कोनो-के चाहत रहिस कि खेलतेन आरु रीझ करतेंन ए लगिन कि भाई तोर सिराय रहिस ते फेर बाँचिस बेँडाय रहिस ते पवाइस॥

[No. 52.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

*(Babu Mathura Nath Chatterji, 1898.)*

Gōṭek ab<sup>4</sup>din-kar dū-gōṭ sauā rahin. Sōṭ sauā-har burhā-har-kē  
*One man-of two sons were. The-younger son the-father-to*  
 kahis 'ē ābā, sab dhān-pān dāgar-garū jē āhē sē-kar bātā mō-kē  
*said 'O father, all paddy-etc. cattle-cows (i.e., wealth) what is that-of share me-to*  
 dē. Tō thōr din pāsū sōṭ gosiyā dhēr jabar laṅkā muluk-hē  
*give. Then a-few days after the-younger one very great distant country-to*  
 gaīs āru dhān-pān-sab-kē sān-sittir rann-bhann kaīr-dāris. Tō sab-kē  
*went and wealth-all scattered destroyed made. Then all*  
 sirāis ta-lē-pāsē ō muluk-hē jabar bhūkh hōis, tō ō-kē saṭ-paṭi  
*he-spent then-after that country-in great famine occurred, then him-to distress*  
 lāgis. Tō ō jāy-kar-kēhen ōhē rāj-kar gōṭek ab<sup>4</sup>din-saṅgē  
*occurred. Then he going that-very kingdom-of one man-with*  
 mēsā-hōis. Tō ō ō-kē suk<sup>4</sup>rī sarāek dād-bāt pathāis. Āru  
*joined-became. Then he him swine feeding-for field-toward sent. And*  
 sōkōr-man jē-kē suk<sup>4</sup>rī khāt-rahin ōhō khāy khōjōt-rahis, tō nī  
*the-husks which the-swine were-eating that-also to-eat he-was-seeking, but not*  
 bhētis. Tō ō sēt-pāris āru kahe lāgis, 'mōr burhā-kar ētek  
*he-got. Then he came-to-senses and to-say began, 'my father-of so-many*  
 dhāgar āhāī āru sōb-kōnō-kē aghāek-hō-lē jasti mil<sup>4</sup>thē,  
*hired-servants are and all-any-one-of-them-to satiety-even-then more is-given,*  
 āru maī ē-ṭhan khāek bēgar mar<sup>4</sup>thō. Maī uṭh-kēhen burhā-ṭhan  
*and I (in)-this-place food without am-dying. I having-arisen the-father-near*  
 jāhū, āru ō-kē gōṭhiāhū, "ē ābā, Bhag<sup>4</sup>wān-ṭhān āru tōr-ṭhan maī gun<sup>4</sup>hā  
*will-go, and him-to will-say, "O father, God-near and thee-near I sin*  
 kar<sup>4</sup>lō. Sē āb kā-niyar tōr sauā kahābō? Mō-kē dhāgar  
*did. Therefore now how thy son am-I-to-be-called? Me a-hired-servant*  
 rākh." Ta-lē ō uṭh-kar-kēhen āpan burhā-ṭhan āe-lāgis āru  
*keep." Afterwards he having-arisen his-own father-near to-come-began and*  
 jabar tānē rahis ki burhā ō-kar lakhis, āru ō-kē mayā  
*long distance he-was that the-father him-of saw, and him compassion*



lāgis, āru dhāy gais. Ta-lē dhēṭu-kē potāris, āru took-possession-of, and having-run he-went. Then the-neck he-embraced, and chumā lihis. Talē sōreā-har burhā-sē kahis, 'ē ābā, Bhag<sup>a</sup>wān-ṭhan āru kisses took. Then the-son the-father-to said, 'O father, God-near and tōr-ō-ṭhan maī gun<sup>a</sup>hā kar<sup>a</sup>lō, āb kā-niyar tōr sauā kahābō?' thee-also-near I sin did, now how thy son am-I-to-be-called?' Ta-lē burhā dhāgar-man-ke kahis, 'bēs lugā bahirāwāh āru ē-kē Then the-father the-servants-to said, 'good cloth take-out and this-person-to pīdhāwāh; āru hāth-mē gōtek mund<sup>a</sup>ri dēwāh, āru gōr-man-mē panhī; āru put-on; and hand-on one ring give, and feet-on shoes; and lēgē sab-kōnō khābō piabō, āru khel<sup>a</sup>bō. Mōr sauā sirāy come let-us-all-everyone eat (and) drink, and sport. My son dead rahis, tē jī uṭhis; hērāy rahis, tē bhēṭāis.' Ta-lē ō-man riḥ-raṅg was, he alive rose; lost was, he is-found.' Then they merriment karek lāgin. to-make began.

Sē-pah<sup>a</sup>rā bare gosiyā khētē rahis. Ta-lē ō ghar-ṭhan āis āru At-that-time the-elder one in-field was. Then he house-near came and mādar bājat-rahis āru khēlat-rahin sē sunis. Ta-lē ēk jhan drum was-sounding and they-sporting-were that he-heard. Then one person dhāgar-kē hākāis āru kāhī kāhī karat-rahin sē-kē pūchhis. Tō servant he-called and what what they-doing-were him asked. Then ō-har ō-kē kahis, 'tōr soṭ<sup>a</sup>kā āis<sup>a</sup>nē. Sē bēsē-bēs āis. Tē-kar lāgin he him-to said, 'thy younger is-come. He safe-sound is-come. That for burhā tōr khiān piān karis. Ta-lē ō-har-kē ris lāgis, father thy giving-to-eat giving-to-drink did. Then him anger took-possession-of āru burhā-har bahirē āis āru ō-kē hath-jōri bintī karis. and the-father outside came and him-to hand-clasping entreaties did. Ta-lē ō-har burhā āpan-kē kahis, 'Nē-nā! ētek bachhar-sē. maī Then he father his-own-to said, 'look-here! so-many years-since I tōr-ṭhan kamāthō āru kāi-hō tōr bāt-kē ṭair nakhō. of-thee-near am-serving and ever-even thy words set-aside I-have-not. Tēu-lē taī mō-kē gōtek paṭh<sup>a</sup>ru-hō nahi dēi-āhas ki maī āpan Then-even thou me-to one kid-even not given-hast that I my-own iār-gōi-sē khān piān kar<sup>a</sup>tō. Āru ē friends-companions-with giving-to-eat giving-to-drink might-have-done. And this sauā tōr jē tōr dhān-pān-garū-dāgar-kē ān-tān-mē hēruāy sirāis, son thy who thy wealth in-this-(and)-that scattering has-succeeded, ē ābō-karis ki taī ō-kar-lēgin khān-piān kare-has.' Aru he coming-made that thou him-for giving-to-eat-and-drink hast-done.' And ō ō-kē kahis, 'ē bēṭā, taī sab-din mōrē saṅgē āhas, āru mōr he him-to said, 'O son, thou all-days my company-in art, and mine

jē-kōno-jē-kōno āhē sē tōrē āhē. Sag<sup>a</sup>rō-kōnō-kē chāhat-rahis ki  
*whatever-whatever is that thine is. All-anyone-(of-us)-to meet-was that*  
 khel<sup>a</sup>ten āru rīh karten, ē-lagin ki bhāi  
*we-should-have-danced and merriment we-should-have-made this-for that brother*  
 tōr sirāy rahis, tē phēr bāchis; bēṛāy-rahis, tē pawāis.  
*thy dead was, he again is-saved; lost-he-was, he is-found.'*

[No. 53.]

## INDO-ARYAN FAMILY.

MEDIATE GROUP.

EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

## SPECIMEN II.

*(Babu Mathura Nath Chatterji, 1898.)*

मोर नाँव हीरा। बुआ-हर तो मइर-सिराइस। नाँव रहिस देव-साए। जात  
कोरवा। डीहे रहौन। बीमड़ा-हेँ घर आहे। जनम-के तो बाप-माए जानहीं।  
कोरी-एक बसर तो होइस-होई। खेतौ बारी कर-के जीथों॥

तीन दिन होइसने भाइ मोर खेत जाइ-रहिस। नाँव रहिस पूल-साए।  
भतहा हाँथे साँप साबिस। मैँ देखेँ। खर-ला काटोत रहिस। गोहराइस एना  
मो-ला तो साँप साबिस। मैँ कहें करम तो फाटिस ना। एहे दुइयो अँगरी-  
कर संध-मे साबे-रहिस। लहू जात-रहिस। साँप-के तो नौ भेटेन। तहँने  
घरे आएन। गुनौ-मतौ कराए देखेन। नौ बाँचिस। सुगा-बेरा साएब-  
रहिस। बिहान होत-होत मइर गइस। त-ले थाना गएन दरीगा-ला सुनाएन।  
सिपई आइस देखिस कहिस कि मुरदा-ला गाड़ा-तोपा-करा। एतरेने तो  
जानौन महराज॥

[No. 53.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LABIĀ (SADRĪ KORWĀ DIALECT).

(STATE JASHPUR.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

(Babu Mathura Nath Chatterji, 1898.)

Mōr nāw Hirā. Buā-har tō maīr-sirāis. Nāw  
*My name (is) Hirā. The-father indeed is-dead-and-gone. His-name*  
 rahis Dēo-sāe. Jāt Korwā. Dīhē rahōn. Bīmṛā-hē ghar āhai.  
*was Deo-shāh. The-caste Korwā. In-a-village I-live. In-Bīmṛā house is.*  
 Janam-kē tō bāp-māe jān<sup>hi</sup>. Kōrī ēk basar tō  
*Birth to-be-sure the-father-mother will-know. Score a years probably*  
 hōis-hōi. Khētī bārī kar-ke jī-thō.  
*have-been. Agriculture gardening doing I-am-living.*  
 Tīn din hōis<sup>nē</sup> bhāī mōr khētē jāi-rahis. Nāw rahis  
*Three days have-been brother my field-to gone-had. The-name was*  
 Pūl-sāe. Bhat<sup>hā</sup> hāthē sāp sābis. Maī dēkhē. Khar-lā kātōt-rahis.  
*Pūl-shāh. The-rice-eating hand-in a-snake bit. I saw. Grass he-cutting-was.*  
 Goh<sup>rāis</sup> 'ē-nā! mō-lā tō sāp sābis.' Maī kahē, 'karam  
*He-cried-out, 'O! me indeed a-snake has-bitten.' I said, 'luck*  
 tō phātis-nā.' Ēhē duiyō āg<sup>rī</sup>-kar sandh-mē sābe-rahis. Lahū  
*to-be-sure split-then.' These-very two fingers-of joint-in it-bitten-had. Blood*  
 jāt-rahis. Sāp-kē tō nī bhēten. Tahānē gharē āen.  
*going-was. The-snake indeed not I-met. Afterwards home I-came.*  
 Gunī-matī karāe dēkhen. Nī bāchis. Sugā-bērā sāeb-rahis.  
*Charms-etc. causing-to-do I-saw. Not he-was-saved. Sunset-time it-bitten-had.*  
 Bihān hōt-hōt maīr gaīs. Ta-lē thānā gaēn  
*Morning becoming-becoming dead he-went. Then (to-)police-station I-went*  
 Darōgā-lā sunāen. Sipai āis dēkhis. Kahis ki,  
*the-Police-Inspector-to I-reported. A-constable came (and) saw. He-said that,*  
 'mur<sup>dā</sup>-lā gārā-tōpā-karā.' Etarēnē tō jānōn mah<sup>rāj</sup>.  
*'dead-body burying-do.' This-much surely I-know Sir.*

## FREE TRANSLATION OF THE FOREGOING.

My name is Hirā. My father is dead. His name was Dēo Shāh. By caste I am a Korwā. I live in a settled village, to-wit Bīmṛā. My parents probably know how

old I am. Possibly I am about twenty years of age. I live by agriculture and gardening.

Three days ago my brother, whose name is Pūl Shāh, went to my field. A snake bit him on the right<sup>1</sup> hand. I saw what happened. He was cutting grass, and cried out, 'Ah, a snake has bitten me.' I said, 'Then your fate has turned against you and you are a dead man.' It had bitten him at the juncture between these two fingers. Blood was flowing from the place. I did not get to see the snake. Then we returned home. I had charms and the like performed, but to no avail. The snake bit him at sunset, and as the next morning was dawning he died. Then I went to the police station and gave information to the Inspector. A constable came and saw the body, and then told us to bury it. That, Sir, is all that I know.

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<sup>1</sup> Literally, on the hand with which he eats his rice.

### THE BAIGĀ DIALECTS.

The following account of the Baigās is taken from pp. 179 and ff. of Mr. Robertson's Report on the Census of 1891 of the Central Provinces. For further information, reference may be made to the works referred to by him and to pp. 44 and 88 of the *Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67*; to Sherring's *Hindu Tribes and Castes*, ii, 129, 130; to the Central Provinces *Gazetteer*, pp. 278 and ff.; and to Mr. Crooke's *Tribes and Castes of the North-Western Provinces and Oudh*, s. v. *Bhuiyār*. The Bhuiyārs are an aboriginal tribe, inhabiting the Sōnpār tract of the Mirzapur District, which is also known as Baigā, because large numbers of the aboriginal local priests are derived from this caste.

‘Properly speaking, the term Baigā is applied to a race of aborigines, found chiefly in the most inaccessible parts of the uplands of Mandla and Balaghat, and to a less extent amidst the hill ranges of Chhattisgarh bordering on those districts. Allied to or identical with the Baigās are other tribes found recorded at the Census under different names, chiefly in the jungle tracts of the Chhattisgarh country, such as the Binjhwārs, Binjhiās, and Nāhars. All have been entered as sub-divisions of the Baigā tribe in the caste table for British Districts, but in the Feudatories table where sub-divisions have not been distinguished, the subordinate tribes are shown in different entries. There is another name, Bhumīā, which is in most cases synonymous with Baigā, but as it is a term of rather indefinite application and may possibly include the members of other tribes, it has been thought best to keep it distinct. The nomenclature of the tribes tends to be rather confusing, but the following statement will help to show under what names and where they have been recorded at the enumeration.

Distribution of Baigās and allied tribes over the chief districts where found.

TRIBAL NAME.	DISTRICTS.										
	Damoh.	Jubbulpore.	Mandla.	Seoni.	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Chhattisgarh Penda- tories.	Oriya Penda- tories.	PROVINCIAL TOTAL.
	1	2	3	4	5	6	7	8	9	10	11
Baigās Proper.											
Bharotiā	9	...	5,354	...	1,713	...	581	...	670	...	8,327
Binjhār	...	196	3,280	659	3,449	2	108	...	74	...	7,768
Mundliā	...	660	2,680	7	...	...	...	...	...	...	3,347
Narotiā or Nahar	...	...	16	...	1,886	...	...	...	135	...	2,037
Tribe not given.	...	1,669	5,885	206	264	18	125	...	276	...	8,447*
Bhumia of Mandla, Balaghat and Hills north of Chhattisgarh.	...	...	10	...	1	721	4,395	...	958	...	6,085
TOTAL BAIGĀS	9	2,525	17,225	872	7,313	741	5,209	...	2,113	...	36,011
Tribes allied to Baigās.											
Binjhār, } Of Eastern Chhattisgarh and Oriya Binjhal } country.	...	...	...	...	...	8,820	10,220	45,258	12	24,870	89,180
Binjhiā ditto	...	...	...	...	...	...	214	...	...	...	214
Birjiā ditto	...	...	...	...	...	...	...	838	...	584	1,417
Nahar ditto	...	...	...	...	...	171	88	37	442	256	994
Bhumia of Damoh, Jubbulpore, etc.	743	11,289	...	...	...	...	...	5	40	...	12,077†

\* Includes 4 Baigās from other districts.

† Includes 11 Bhumias from other districts.



'The Baigās so called have been returned from Jubbulpore, from Mandla, Seoni and Balaghat on the Satpuras, and from Kawardha and the hill country north of Chhattisgarh. Regarding their origin, customs, and religious beliefs a most complete account has been furnished in Colonel Bloomfield's *Notes on the Baigās of the Central Provinces*, published at Nagpur in 1885. Forsyth has also given an excellent description of the Baigās of the Maikal range in the east of Mandla in his book *The Highlands of Central India* from which I take the following passage:—

"The real Baigā of the hill ranges is still almost in a state of nature. They are very black, with an upright, slim, though exceedingly wiry frame, and show less of the negretto type of feature than any other of these wild races. Destitute of all clothing but a small strip of cloth, or, at most, when in full dress, with the addition of a coarse cotton-sheet worn cross-wise over the chest, with long, tangled, coal-black hair, and furnished with bow and arrow and a keen little axe hitched over the shoulder, the Baigā is the very model of a hill aborigine. He scorns all tillage but the *dhyā* clearing on the mountain-side, pitching his neat habitation of bamboo wicker-work, like an eagle's eyrie, on some hill-top or ledge of rock far above the valleys, penetrated by path-ways; and ekes out the fruits of the earth by an unwearying pursuit of game. Full of courage, and accustomed to depend on each other, they hesitate not to attack every animal of the forest, including the tiger himself. Though thus secluded in the wilderness, the Mandla Baigā is by no means extremely shy, and will placidly go on cutting his *dhyā* while a train of strangers is passing him, when a wild Gond or Korku would have abandoned all and fled to the forest. They are truthful and honest almost to a fault, being terribly cheated in consequence in their dealings with the traders; and they possess the patriarchal form of self-government still so perfectly that nearly all their disputes are settled by the elders without appeal, though these, of course, under our alien system possess no legal authority. Serious crime among them is almost unheard of."

'The Baigās in Mandla have three main divisions, which again are sub-divided into several *gōts*. They are the Binjhawār, the Muṇḍiā and the Bharotiā. In Balaghat the first and the last of these are found, but Colonel Bloomfield is unable to identify the Muṇḍiās of Mandla with any of the tribes found in Balaghat. In the latter the place of the Muṇḍiās is taken by the Narotiās or Nāhars. The Binjhawārs are the highest sub-division; from them the priests of the tribe and of the Gonds are chiefly derived; they live apart from every other tribe, and though nominally often in the same village as Gonds, the Baigā settlement is usually at some distance, often on the very top of a high hill overlooking the Gond village. In Balaghat, however, the Binjhawārs are among the most civilized of the tribes, in the villages of the Mau valley many having long been regularly settled as plough cultivators. At the Census 84 per cent. of the Balaghat Binjhawārs gave their religion as Hindu, while the other tribes show but a small proportion so returned; on the other hand, the Mandla Binjhawārs are nearly all—93 per cent.—shown as animistic by religion. The Binjhawārs are particular as to their food and drink, refusing to eat with the other tribes of Baigās and with outsiders. The Muṇḍiās are known by the head being shaven all but one lock; the Binjhawārs, on the other hand, wear their hair long. In Balaghat both the Bharotiās and Narotiās cut their hair whenever they think proper; neither are very particular about their food and will eat almost anything except beef, which is forbidden. The Bharotiās are wildest of all the tribes in the Balaghat District.'

As will be seen later on, Baigās speak a jargon based on Chhattisgarhī, which no doubt differs in its purity as we go from place to place. Hence, while over 36,000 Baigās of different septs were counted in the census of 1891, only 7,974 were returned as speaking dialects sufficiently different from the standard Aryan language of the locality of

their residence to be entitled to be named separately as 'Baigānī.' Under this name were included other dialects as well, as follows :—

Baigānī proper	.	.	.	.	.	.	.	.	2,616
Binjhwāri	.	.	.	.	.	.	.	.	4,447
Bhumiai	.	.	.	.	.	.	.	.	44
Bhunjiā	.	.	.	.	.	.	.	.	867
TOTAL	.	.	.	.	.	.	.	.	<u>7,974</u>

These were distributed as follows, district by district, no figures which give the dialects separately being available :—

Mandla	.	.	.	.	.	.	.	.	1,590
Hoshangabad	.	.	.	.	.	.	.	.	6
Balaghat	.	.	.	.	.	.	.	.	944
Raipur	.	.	.	.	.	.	.	.	3,782
Bilaspur	.	.	.	.	.	.	.	.	310
Sambalpur	.	.	.	.	.	.	.	.	1,027

Feudatory States—

Kawardha	.	.	.	.	.	.	.	.	108
Sarangarh	.	.	.	.	.	.	.	.	55
Patna	.	.	.	.	.	.	.	.	152
									<u>315</u>
TOTAL	.	.	.	.	.	.	.	.	<u>7,974</u>

The returns made independently for this Survey, show the following estimated numbers of speakers of the various forms of speech of the Baigā tribe :—

	Balaghat.	Raipur.	Bilaspur.	Sambalpur.	Kawardha.	Raigarh.	Sarangarh.	Patna.	TOTAL.
Baigānī proper	1,000	3,800	300	1,000	1,000	...	...	...	7,100
Binjhwāri	...	3,000	...	...	...	100	6,412	150	9,662
TOTAL	1,000	6,800	300	1,000	1,000	100	6,412	150	16,762

People of these two tribes not included in this form have been returned as speaking the ordinary Aryan dialects of the localities where they are found.!

I shall now deal with these dialects one by one.

### BAIGĀNĪ.

As explained above, Baigānī, as a recognised dialect, is returned as spoken by some 7,100 people in Balaghat, Raipur, Bilaspur, Sambalpur, and the State of Kawardha. It is a corrupt form of Chhattisgarhī, but is freely mixed up with words and idioms taken from other languages, including on the one hand Gōṇḍī, and on the other Bundēli. From Gōṇḍī it borrows a portion of its vocabulary, and, from Bundēli, the most noticeable idiom which is borrowed is the occasional use of the Agent case with *nē* before a transitive verb in the past tense. Although it is thus a composite jargon, its basis is clearly Chhattisgarhī.

In another important point it has borrowed from Gōṇḍī in rather a peculiar way. The termination of the first person singular of a verb in that language, in this agreeing with other Dravidian languages, ends in *nā* or *n*. Baigānī has borrowed this *nā* or *n* and adds it indifferently to all persons of any verb. Similarly many cases of Gōṇḍī nouns end in a termination containing the letter *n*, and these Baigānī seems to have borrowed here and there in a very capricious manner. This is especially noticeable in the case of the Gōṇḍī genitive termination *nā*. The result is that the language of a Baigā is full of the syllable *nā*, repeated over and over again as a kind of expletive. The same syllable appears to be used sometimes instead of the Bundēli *nē* to form the Agent case.

The following are examples of this peculiarity, selected from the many which occur in the specimen.

Examples of the use of the Agent case are *wah-nē pūchhē*, he asked ; *wō-nē kahis*, he said ; *mai-nā nah<sup>o</sup>kō ḍarāñ*, I did not fear ; *bābā-nā rādh<sup>o</sup>wāy-nā*, the father cooked.

The following sentence is instructive as showing how the termination *nā* is added to nouns, *hamār bāp-ke yahā-nā bahut-ō khātñ-nā wō-kar-lē jādā-nā banahiyā-ke lānē chur<sup>o</sup>thē-nā*, in my father's house, more than very much food is cooked for the hired-servants.

As regards verbs, a few examples will suffice.

*Present tense*, *mar<sup>o</sup>tha-nā*, I am dying ; *hau-nā*, I am ; *jāthē-nā*, he goes.

*Future tense*, *jāhō-nā*, I will go ; *kahū-nā*, I will say.

*Past tense*, *hai-nā*, they were ; *lē-gāis-nā*, he took away, and many others.

Other forms,—*Imperative*, *kar-lē-nā*, make. *Conjunctive Participle*, *lān-kar-nā*, having brought.

The following specimen is a version of the Parable of the Prodigal Son into Baigānī. As the speaker was necessarily very illiterate, it cannot be said that the translation is entirely successful. Here and there there are passages about the meaning of which I am in doubt. These have been marked with a query. The specimen was recorded in the District of Balaghat.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

नइना ओ डउका-के दोई छवा है-ना । वो-मे-से नान छवा बाप-को कहिस, ये बाबा धन-मा मोर बाटा है तो दै दे । तब ओह वो-ला अपन धन बाट-डारे । बहुत दिन नइ होइस ते छुटका छवा सब-ला सकेल-कर ले-गइस-ना दूर । फिर वहा आपन लुचार्ड-से अपन धन-ला बिगाड़ दइस । सफा धन-ला अपन-कर खो दइस तब वो देस-मा बड़े अकाल पड़े-है-ना अऊर वो बिलकुल गरौब हो-गये-ना । अऊर वो वोह देस-में जाय-कर एक भन-ठन रहन । कसेजी बोला तै आपन खेत-ला सुअरा चरावे-के पौहचा-दये-ना । अऊर वो भूस-ला सूअर खार्ये-ना आपन पेट भरन-ला लगिस-ना । अऊर वो-को कोही नहको देइ-ना । तब वो-ला सुरता अइस-ना अऊर वो फिर कहै हमार बाप-के यहा-ना बहुतो खातू-ना वो-कर-ले जादा-ना बनहिया-के लाने चुरथे-ना अऊर भूखन मरथ-ना । यहा-ले उठ-के मै बाबा कहाँ जाहो-ना । फिर वो-ला कह-ना बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । मै तोर छवा कहोबे-ला नहीं हौ-ना मोहि-ला तोर बनिहार-मा एक कर-ले-ना । वो तब उठ-कर बाबा कहाँ जाथे-ना । पर वो बहुत दूर रहे वो-ला देख-कर बाबा-ला माया लानो-है-ना अऊर दउड़-कर वह-कर टेहु-मा लपा-कर वो-ला चूमा लेनिस-ना । छवा वो-ला कहिस बाबा मै-ना भगवान-ला नहको डराऊँ अऊर तुमार आगूँ पाप करो-ना । अऊर फेर मै तोर बेटा कहोबे-के नहे हो-ना । फिर आपन नौकर-ला बाबा कहिस अच्छा फरिया लान-कर-ना वो-ला पेहरा-दे अऊर वो-कर अंठी-मा मुंदी अऊर गोंड़-मा पन्ही पेहरा-दे । अऊर हम खायवो अऊर अच्छा रहेवो । है छवा मर-गये-रहे तो जी-गये भुलाये-गये-रहे फिर मिल गये । तब अच्छा रहन लागिसि-ना ॥

वो-कर बड़े छवा खेत-मा रहे-ना । अऊर वोह घर नजीक-ना पौहचिस फेर बाजा अऊर नाचनी-कर अवाज सुनिस-ना । अऊर वह-ने आपन चाकर-कर एक-ला आपन-से बुलाय-कर पूछे ये का है । वो-ने वो-ला कहिस तोर भाई आये-है अऊर तोर बाबा-ना अच्छा रोटी रंधवाय-ना काहे-के वो-ला अच्छा

मिल-गये। फिर वो रिसाय गइस अजर भीतर नाहको बैठन-पावे-ना। काहिन-कर वो-कर बाप आगन-मा निकर-कर वो-ला भुरयावे। वोह आपन बाप-कर कहन लगे-है देखो मै इतक साल सेवा करयूँ और फिर तोर बात नहको टाहूँ अजर तै-ने मो-ला गाड़र-छेड़ी नाहको लै देनिस मै मोर जोहरिया-के संग मजा करतेन-ना। फिर तो छवा किसबिन-के संग तोर धन-ला खाय-डाइस जो आइस तो तै-ने हो-कर लाये अच्छा खावे-ला दे-दौस। है-कर बाप-ना है-ला कहिस-है छवा सब दीन-हा हास अजर जो मोर है तौन सब हो तोर आय। फिर अच्छा-कर अजर खुशी रह-कर ठीक रहे-ना-है। और है तोर भाई मर-गये-रहे-ना फिर जी-गये भुलाये गये-रहे फिर मिल-गये॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BAIGĀNĪ BROKEN) DIALECT.

(DISTRICT BALAGHAT.)

## TRANSLITERATION AND TRANSLATION.

Naī-nā ō daūkā-kē dōi chhawā hai-nā. Wō-mē-sē nān chhawā  
*Certain a man-of two sons were. Them-in-from the-younger son*  
 bāp-kō kahis, 'yē bābā, dhan-mā mōr bātā hai tō dai-dē.'  
*the-father-to said, 'O father, the-property-in my share is that give.'*  
 Tab oh wō-lā apan dhan bāt-dārē. Bahut din naī hōis tē  
*Then he him-to his-own property divided. Many days not became that*  
 chhuṭkā chhawā sab-lā sakēl-kar lē-gāis-nā dūr. Phir wahā āpan  
*the-younger son all collecting took-away far. Then there his-own*  
 luchāi-sē apan dhan-lā bigār-daīs. Saphā dhan-lā apan-kar  
*debauchery-by his-own property he-wasted. All property himself-of*  
 khō-daīs, tab wō dēs-mā barē akāl paṛ-hai-nā. Aūr wō  
*he-squandered, then that country-in great famine fell. And he*  
 bil<sup>a</sup>kul garib hō-gaye-nā. Aūr wō woh dēs-mē jāy-kar ēk-jhan-ṭhan  
*totally poor became. And he that country-in having-gone one-person-near*  
 rahan. Kasējī bōlā tai āpan khēt-lā suarā charāwe-kē  
*lived. He (?) told (?) him (?) his-own fields-to swine feeding-for*  
 pōh<sup>a</sup>chā-daye-nā, aūr wō bhūs-lā sūar khāye-nā āpan pēt bharan-lā  
*sent-him, and those husks swine ate his-own stomach filling-to*  
 lagis-nā. Aūr wō-kō kōhī nah<sup>a</sup>kō dēi-nā. Tab wō-lā sur<sup>a</sup>tā aīs-nā.  
*he-began. And him-to any not used-to-give. Then him-to remembrance came.*  
 Aūr wō phir kahe, 'hamār bāp-ke yahā-nā bahut-ō khātū-nā wō-kar-lē  
*And he then said, 'my father-of near much-also food that-of-than*  
 jādā-nā banahiṃ-ke lānē chur<sup>a</sup>thē-nā, aūr bhūkhan mar<sup>a</sup>tha-nā.  
*more field-labourers-of for is-cooked, and from-hunger I-am-dying.*  
 Yahā-lē uṭh-ke mai bābā kahā jāhō-nā. Phir wō-lā kahū-nā,  
*Here-from arising I (my)-father near will-go. Then him-to I-will-say,*  
 "bābā, mai-nā Bhag<sup>a</sup>wān-lā nah<sup>a</sup>kō darāū aūr tumār āgū pāp karō-nā.  
*"father, I God not feared and thee before sin did.*  
 Mai tōr chhawā kahōbē-lā nah<sup>a</sup>ī-hau-nā. Mohi-lā tōr banihār-mā  
*I thy son to-be-called not-fit-am. Me thy field-labourers-among*  
 ēk kar-lē-nā." Wō tab uṭh-kar bābā kahā jāthē-nā. Par wō  
*one make." He then having-arisen father near goes. But he*  
 bahut dūr rahē wō-lā dēkh-kar bābā-lā māyā lānō-hai-nā. Aūr daūr-kar  
*very far was him seeing he-father pity brought. And running*



wah-kar dhētū-mā lapā-kar wō-lā chūmā lēnis-nā. Chhawā wō-lā kahis,  
*his neck embracing his kisses took. The-son him-to said,*  
 'bābā, mai-nā Bhag<sup>a</sup>wān-lā nah<sup>a</sup>kō darāñ aūr tumār āgñ pāp karō-nā.  
*'father, I God not feared and thee before sin did.*  
 Aūr phēr mai tōr bētā kahōbē-kē nahē hō-nā.' Phir āpan naukar-lā  
*And again I thy son to-be-called not (fit)-am.' Again his-own servant-to*  
 bābā kahis, 'achchhā phariyā lān-kar-nā wō-lā peh<sup>a</sup>rā-dē; aūr wō-kar  
*the-father said, 'good clothes bringing him-on put; and his*  
 anṭhī-mā mundi aūr gōr-mā panhī peh<sup>a</sup>rā-dē. Aūr ham khāy<sup>a</sup>bō aūr  
*finger-on ring and feet-on shoes put. And we will-eat and*  
 achchhā rahebō. Hai chhawā mar gaye-rahe, tō jī-gaye;  
*well will-remain. This son dead had-been, and he-became-alive;*  
 bhulāye gaye-rahe, phir mil-gaye.' Tab achchhā rahan lāgis-nā.  
*lost was, again is-found.' Then well to-remain they-began.*

Wō-kar barē chhawā khēt-mā rahe-nā. Aūr woh ghar najik-nā pōh<sup>a</sup>-chis,  
*His elder son field-in was. And he house near-to arrived,*  
 phēr bājā aūr nāch<sup>a</sup>nī-kar awāj sunis-nā. Aūr wah-nē āpan  
*then music and dance-of sound he-heard. And he his-own*  
 chākar-kar ēk-lā āpan-sē bulāy-kar pūchhe, 'yē kā hai?' Wō-nē  
*servant-out-of one him-near calling asked, 'this what is?' He*  
 wō-lā kahis, 'tōr bhāī āye-hai. Aūr tōr bābā-nā achchhā rōṭī  
*him-to said, 'thy brother come-is. And thy father good food*  
 rādh<sup>a</sup>wāy-nā, kāhe-ke wō-lā achchhā mil-gaye.' Phir wō risāy gaīs  
*has-got-cooked, because-that him well he-found.' Then he angry went*  
 aūr bhītar nāh<sup>a</sup>kō baiṭhan-pāwe-nā. Kāhin-kar wō-kar bāp āgan-mā  
*and inside not to-sit-(?)-got. Thereupon (?) his father courtyard-in*  
 nikar-kar wō-lā bhur<sup>a</sup>yābai. Woh āpan bāp-kar kahan lage-hai,  
*coming-out him to-appease (began) (?) He his-own father-to to-say began,*  
 'dēkhō, mai itak sāl sēwā kar<sup>a</sup>thū, aur phir tōr bāt nah<sup>a</sup>kō  
*'see, I so-many years service am-doing, and again thy words not*  
 tārū aūr tai-nē mō-lā gārār-chhērī nāh<sup>a</sup>kō lai-dēnis, mai mōr  
*disobeyed and thou me-for a-kid not did-purchase, (that) I my*  
 joh<sup>a</sup>riyā-ke saṅg majā-kar<sup>a</sup>ten-nā. Phir tō chhawā kis<sup>a</sup>bin-ke saṅg tōr  
*friends-of with might-make-merry. Then thy son harlots-of with thy*  
 dhan-lā khāy-dāris, jō āis tō tai-nē hō-kar lāye achchhā khābe-lā  
*fortune devoured, when he-came then thou him-of for good food*  
 dē-dis.' Hai-kar bāp-nā hai-lā kahis-hai, 'chhawā, sab dīn-hā hās;  
*gave.' His father him-to said, 'son, all days thou-art (?) ;*  
 aūr jō mōr hai, taun sab-hau tōr āy. Phir achchhā-kar aūr  
*and what mine is, that all-even thine is. But happiness-of and*



khusi-rah-kar thik rahe-nā-hai. Aūr hai tōr bhāi mar gaye-rahe-nā,  
*joyful-being-of proper was. And this thy brother dead was,*  
 phir jī-gaye; bhulāye gaye-rahe, phir mil-gaye.'  
*again he-came-to-life; lost he-was, again he-is-found.'*

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The above specimen illustrates the corrupt Chhattisgarhī used by the Baigās of Balaghat. Elsewhere it varies considerably. In Bilaspur, for instance, it is nearly pure Chhattisgarhī. Further examples of the dialect are unnecessary. Everywhere it is merely Chhattisgarhī with great or less admixture of foreign elements.

## BINJHWĀRĪ OR BINJHWĀLĪ.

The relationship existing between the Binjhwārs (also called Binjhwāls) and the Baigās has been described *ante* on pp. 230 and ff. While the Baigās proper are most numerous in Jabalpur, Mandla, Bilaspur, and Western Chhattisgarh, the Binjhwārs are found mainly in Eastern Chhattisgarh and in its Oṛiyā Feudatories. Both tribes speak a corrupt form of Chhattisgarhī, but while the corruption of Baigānī is due to the influence of Gōṇḍī and the various forms of speech allied to Western Hindī, that of Binjhwārī is due to the influence of Oṛiyā. Binjhwārī as a recognised dialect is returned from the following districts and States :—

Raipur . . . . .	3,000
Raigarh . . . . .	100
Sarangarh . . . . .	6,412
Patna . . . . .	150
TOTAL . . . . .	9,662

Binjhwārs are also found in the States of Sarguja and Gangpur in Chhota Nagpur. In Patna, they are confined to the Binjhuālī Pargana in the North-West of the State. Elsewhere they are so scattered that no specific localities for them can be shown on the map.

As specimens, I shall give a version of the Parable of the Prodigal Son from Sarangarh, and a folk-tale from Raigarh. The specimen received from Raipur was obtained with considerable difficulty, and is not complete. It is, therefore, omitted. The Sarangarh specimen shows clearly the influence of Oṛiyā. The Raigarh specimen is more nearly pure Chhattisgarhī, and closely resembles the language of the specimen sent from Raipur. The form of the speech spoken in Patna is much mixed with Oṛiyā like that of the Sarangarh specimen.

It is not necessary to analyse the grammatical forms present in the Sarangarh specimen. It is a mechanical mixture of Chhattisgarhī and Oṛiyā, the former predominating. It is sufficient to mention a few special peculiarities. The letter *e* is often substituted for *i*. Thus, we have *rahes* instead of *rahis*, he was, and *dehes*, instead of *dihis*, he gave. 'He went' is sometimes written *jāyas*, sometimes *jāis*, sometimes *jais*, sometimes *jēs*, and sometimes *jēis*. The word for 'is' is *āhē*, as in Sadrī Korwā. The word *apan* is used to mean 'we,' including the person addressed, as is the idiom in Gujarātī. This use of the word is evidently borrowed from the neighbouring Muṇḍā and Dravidian languages.

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARĪĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

## SPECIMEN I.

गुटे लोक-के दुइ-टा पीला रहेस । जे अ-कर सुरू बेटा तार बुआ-के कहिस बुआ धन-दुगानीर बाटा जो मोर हिस्सा-के आहे मो-के दे । जे वह धन-दुगानी ताहानर-में भाग-कर-देहेस । और थोड़े दिन जायस पाछे छोटे बेटा जमा इकट्ठा सँकलिस और दूर-देस पला-जैस और वहीं-ठन अरला-सरला-में ओ-कर माल-के खर्ची-पकाइस । और जेबे वोही-हर सबू खर्चे-पकाइस वहीं ठने नीचट दुकाल परेस और वही तंग होइ-जाइस । और वह जाइस और ओई देस-के गुटे भल-लुके-के ओधेस । और वह ओ-के ओ-कर खेते बर्हा चराइबा-के भेजिस । और वह जौन तसू बर्हा खात-रहिस वही तसू-के ओ-कर पेट खुसी-थी भरथीस । पर ओ-के कोन्हे नहीं देइस । और जेबे वह ओ-कर-थी आइस वह कहिस मोर बुआ-के कीते-टा कमिया खायबा-पुरती और बचाये-पुरती पीठा पात-है । और मुइ इना भूखें मरत-हूँ । मुइ उठीं और मोर बुआ-के पास-कीना जाहीं और ओ-के कहीं बुआ मुइ महाप्रभू-के और तोर दोस करेँ और तोर पोर कहेबा लायक नौआ । तोर कमिया मीता मो-के राख । फेर वह उठेस औ बाप-के ठने आयस । पर जेबे निठार दूर वह रहेस ओ-कर बुआ ओ-के देखिस औ दया करिस औ दौड़ेस औ ओकले पकाइस औ चुम्बेस । और ओ-के ओ-कर बेटा कहेस बुआ मुइ महाप्रभू-के बिरुइ और तोर लगा दोस करेँ और तोर बेटा कहेबा लायक नौआ । पर ओ-कर बुआ ताहार गोती-के कहेस गुटे अच्छा दगला आन-कीना ओ-के पिन्हा-देस और हाथे गुटे मुदी पिन्हा-देस और गोड़े सारे-पन्हई पिन्हा-देस । पछे खा-पी-कीना आनंद करहीं । काहे-की यह मोर बेटा मर-जाय-रहेस और फेर जियेस । वह पलाइ-जाय रहेस और फेर मिलेस । और ओ-मन आनंद करीबा लागेस ॥

तेतकी बेला ओ-कर बड़का बेटा खेते रहेस । और जब वह आयेस और घर-के लगा पहुँचिस वह गायवा बजावा सुनिस । और वह गुटे कमिया-की डाकेस और पचारेस डूँ-टा काय-टा । और वह ओ-की कहेस ताहानर भाई आये-है और ताहानर बुआ माँदौ-बसा-कीना खुआत-है काहे-के वह ओ-की भल खुसी आ-मिलिस-है । और वह रिसा होइ जेस और घर-की नहीं जेइस । पाछे ओ-कर बुआ बाहरे आइस और ओ-की समभाइस और वह ताहानर बुआ-की जवाब देइस देख निठार दिन-ले तोर मुइ सेवा करत-हूँ । मुइ कीमे तोर हुकुम-की नहीं टालूँ पर कीमे गुटे छेल-पोटे तुइ मो-की नहीं देला जे मुइ मितान-संगे उसत करूँ । पर जेते बेले यह ताहार बेटा जो ताहार धन-दुगानी दारी-किसवी-कू दे-पकाइस आइस तुइ ओ-की माँदौ-बसा-कीना खुआत-है । और वह ओ-की कहेस बेटा सदा-दिन मोर संगे तुइ आहेस और जेते धन मोर आहे सबू ताहानर आहे । ठौका रहिस जे अपन उसत करिवा-लागे और आनन्द कलूँ काहे-के यह ताहार भाई मर-जाय-रहेस और फेर जियेस और पलाइ-जाय-रहेस और फेर मिलेस ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE SARANGARH.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Guṭē lōk-ke dui-ṭā pilā rahes. Jē a-kar surū bēṭā tār  
*A-certain man-of two sons were. And them-of the-younger son his*  
 buā-kē kahis, 'buā, dhan-dugānir bāṭā jō mōr hissā-ke āhē mō-kē  
*father-to said, 'father, of-goods the-portion that my share-of is me-to*  
 dē.' Jē wah dhan-dugānī tāhānar-mē bhāg-kar dehes. Aur thōrē  
*give.' And he the-goods them-among having-divided gave. And a-few*  
 din jāyas pāchhē chhōṭe bēṭā jamā ikatṭhā sākalis aur dūr-dēs  
*days went after the-younger son all together gathered and to-a-far-country*  
 palā-jais. Aur wahī-ṭhan ar'lā-sar'lā-mē ō-kar māl-kē kharchī-pakāis.  
*went-away. And there riotous-living-in his substance wasted.*  
 Aur jēbē wōhī-har sabū kharchē-pakāis wahī ṭhanē nichaṭ dukāl pares,  
*And when he all had-spent that land-in a-mighty famine arose,*  
 aur wahī taṅg hōi-jāis. Aur wah jāis aur ōi dēs-ke guṭē  
*and he in-want became. And he went and that country-of a*  
 bhal-lukē-kē ōdhes. Aur wah ō-kē ō-kar khētē barhā charāibā-kē  
*citizen-to joined. And he him his fields-into swine feeding-for*  
 bhējis. Aur wah jaun tasū barhā khāt-rahis, wahī tasū-kē ō-kar  
*sent. And he what husks the-swine eating-were, those husks-with his*  
 pēṭ khusī-thī bhar<sup>a</sup>this. Par ō-kē kōnhē nahī-dēis. Aur  
*belly happiness-with would-have-filled. But him-to anyone did-not-give. And*  
 jēbē wah ō-kar-thī āis wah kahis, 'mōr buā-ke kētē-ṭā kamiyā  
*when he himself-to came he said, 'my father's how-many hired-servants*  
 khāy<sup>a</sup>bā-pur<sup>ti</sup> aur bachāye-pur<sup>ti</sup> pīṭhā pāt-hai, aur mui inā bhukhē  
*eating-enough and to-be-spared-enough bread get, and I here with-hunger*  
 marat-hū. Mui uṭhī aur mōr buā-ke pās-kēnā jāhī, aur ō-kē kahī,  
*perish. I will-arise and my father-of near will-go, and him-to I-will-say,*  
 "buā, mui Mahā-Prabhū-ke aur tōr dōs karē, aur tōr pōr kahebā  
*"father, I God-of and thee-of sin did, and thy son to-be-called*  
 lāyak nīā. Tōr kamiyā mitā mō-kē rākh." Phēr wah uṭhes au  
*worthy am-not. Thy hired-servant like me keep."* And he arose and

bāp-ke thanē āyas. Par jēbē niṭhār dūr wah rahes, ō-kar buā  
 (his)-father near came. But when a-great distance he was, his father  
 sō-kē dēkhis, au dayā karis, au daures, au ok<sup>alē</sup> pakāis, au chumbes.  
 him saw, and compassion made, and ran, and on-neck fell, and kissed.  
 Aur ō-kē ō-kar bēṭā kahes, 'buā, mui Mahā-Prabhū-ke biruddh aur tōr  
 And him-to his son said, 'father, I God-of against and of-thee  
 lagā dōs karē, aur tōr bēṭā kahebā lāyak niā.' Par ō-kar buā  
 near sin did, and thy son to-be-called worthy am-not.' But his father  
 tāhār gōṭi-kē kahes, 'guṭē achchhā dag<sup>alā</sup> ān-kēnā ō-kē pinhā-dēs;  
 his servant-to said, 'one best robe having-brought him-to put-on;  
 aur hāthē guṭē mudī pinhā-dēs, aur gōrē sārē-panhāi pinhā-dēs; pachchhē,  
 and on-hands a ring put-on, and on-feet shoes put; then,  
 khā-pi-kēnā, ānand kar<sup>hī</sup>. Kāhē-kē yah mōr bēṭā  
 having-eaten-and-drunk, rejoicing we-will-make. Because-that this my son  
 mar-jāy-rahies, aur phēr jīyes; wah palāi-jāy-rahies, aur phēr miles.' Aur  
 dead-was, and again is-alive; he lost-was, and again is-found.' And  
 ō-man ānand karibā lāges.  
 they rejoicing to-do began.

Tet<sup>ki</sup>-bēlā ō-kar bar<sup>kā</sup> bēṭā khētē rahes. Aur jab wah āye  
 At-that-time his elder son in-the-field was. And when he came  
 aur ghar-ke lagā pahūchis, wah gāy<sup>bā</sup> bajābā sunis, aur wah guṭē  
 and the-house-of near arrived, he singing playing heard, and he a  
 kamiyā-kē dākes, aur pachāres, 'īṭā kāy-tā?' Aur wah ō-kē kahes,  
 servant-to called, and asked, 'this what-is?' And he him-to said,  
 tāhānar bhāi āye-hai, aur tāhānar buā mādi-basā-kēnā khuāt-hai;  
 'thy brother come-is, and thy father a-feast giving-to-eat-is;  
 kāhē-ke wah ō-kē bhal-khusī ā-milis-hai.' Aur wah risā hōi-jēs,  
 because-that he him safe-and-sound has-received.' And he angry became,  
 aur ghar-kē nahī jēis. Pāchhē ō-kar buā bāh<sup>rē</sup> āis, aur ō-kē  
 and the-house-to not went. Afterwards his father out came, and him  
 sam<sup>jhāis</sup>; aur wah tāhānar buā-kē jāwāb dēis, 'dēkh, niṭhār din-lē  
 entreated; and he his father-to answer gave, 'lo! many days-from  
 tōr mui sēwā karat-hū. Mui kēbhē tōr hukum-kē nahī ṭālū,  
 thee I service doing-am. I at-any-time thy commandments not transgressed,  
 par kēbē guṭē chhēl-pōṭē tui mō-kē nahī dēlā, jē mui mitān-sāngē  
 and even a kid thou me-to not gavest, that I friends-with  
 usat-karū. Par jētē-bēlē yah tāhār bēṭā, jō tāhār dhan-dugāni  
 merriment-may-make. But at-what-time this thy son, who thy living  
 dāri-kis<sup>bī</sup>-kū dē-pakāis, āis, tui ō-kē mādi-basā-kēnā  
 harlots-to hath-squandered was-come, thou him-for a-feast

khuāt-hai.' Aur wah ō-kē kahes, 'bētā, sadā-din mōr-saṅgē tui āhes,  
*giving-to-eat-art.* And he him-to said, 'son, ever me-with thou art,  
 aur jētē dhan mōr āhē, sabū tāhānar āhē. Thaukā rahis jē apan  
*and what wealth mine is, all thine is. Proper it-was that we*  
 usat karibā-lāgē, aur ānand kalū, kāhē-ke yah tāhār bhāi  
*merriment may-make, and rejoicing may-do, because-that this thy brother*  
 mar-jāy-rahēs, aur phēr jiyes; aur palāi-jāy-rahēs, aur phēr miles.'  
*dead-was, and again is-alive; and lost-was, and again is-found.'*



[No. 56.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARĪĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE RAIGARH.)

## SPECIMEN II.

एक एक देस-में एक राजा रहिस। ओ-कर प्रकैस बेटा रहिस। एक दिन राजा-हर अपन सब लैका-ला बलाय-के एक एक भाला दिहिस और कहिस के फेको। तो सब-के भाला-हर नजदीक-में रहि-गय। और सब-ले छोटे-के-हर अतेक दूर-में गइस के नही दीखिस। तहा-ले ओ-कर बाप-हर सब-ला पूछिस के तुम सब का-कर कमाई खात-हौ। तो सब कहिन के तोर कमाई खाइत-हन। सब-ले छोटे-हर कहिस के मैं अपन कमाई खात-हौ। तो ओ-कर सब गहना-गाठा-ला निकार-के एक धोती पहिना-के निकार दिहिस। वो चलत २ एक गाँव-में गइस जहाँ ओ-कर भाला गिरे-रहिस। ओ उहाँ-के सब उड़िया-ला बलाय-के कहिस के एजघा-ला खनौ। तो सब खने लगिन। खनत-में एक कपाट दीखिस। तो ओ-ला खोलिस। तो ओ-माँ हाथी-च हाथी भरे रहिस। फेर दूसर कपाट दीखिस। ओ-हू-ला खोलिस तो जँटे-च जँट दीखिस। फेर ओ-ला खोलिस तो गाये-च गाय। फेर ओ खोलिस तो बैला-च बैला। फेर खोलिस तो घोड़े-च घोडा। फेर खोलिस तो हीरे-च हीरा। फेर खोलिस तो एक झुलना-में एक बेदरौ बैठे रहिस। और ओ-कर चारो तरफ खूब भीन चरौ बैठे रहिन। जब ओ राजा-के छोकरा-हर उहाँ गइस तो चरौ-मन कहिन के कुवारी-हाथ-के सूत-में कुम्हार इहाँ-के कच्चा चुकौ बाँध-के पानी निकाल-लाव। और ए-ला नहवाव तो ए-हर आदमी हो-जाहे। तो राजा-के छोकरा-हर वैसे करिस। तो सुन्दर जवान छोकरौ हो-गय। और ओ-कर संग बिहाव कर-के अपन ददा-के पास हाँथी घोडा जँट गाय और हीरा जरा सब-ला ले-के आइस। और अपन ददा-ला कहिस के देख मैं अपन कमाई-के लाये-हौ। तब-ले ओ-कर ददा ओ-ला अच्छा प्यार कर-के रखे लागिस ॥

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BINJHWĀRĪ BROKEN) DIALECT.

(STATE RAIGARH.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk ēk dēs-mē ēk Rājā rahis. Ō-kar ekais bēṭā rahis.  
*One one country-in one king was. Him-of twenty-one sons were.*

Ēk din Rājā-har apan sab laikā-lā balāy-ke ēk ēk bhālā dihis,  
*One day the-king his-own all sons-to having-called one one spear gave,*  
 aur kahis ke, 'phēkō.' Tō sab-ke bhālā-har naj'dik-mē rahi-gay,  
*and said that, 'throw.' Then all-of spear near-place-in remained,*  
 aur sab-lē chhōṭe-ke-har atek dūr-mē gaīs ke nahī dīkhis.  
*and all-than the-younger-of so-great distance-into went that not it-was-visible.*

Tahā-lē ō-kar bāp-har sab-lā pūchhis ke, 'tum sab kā-kar kamāi  
*There-upon his father all asked that, 'you all whose earning*  
 khāt-hau?' Tō sab kahin ke, 'tōr kamāi khāit-han.' Sab-lē  
*eat?' Then all said that, 'thy earning we-eat.' All-than*  
 chhōṭe-har kahis ke, 'maī apan kamāi khāt-haū.' Tō ō-kar  
*the-younger said that, 'I my-own earning eat.' Then his*

sab gah'nā-gāṭhā-lā nikār-ke ēk dhōṭi pahinā-ke  
*all ornaments-etc. having-taken-off one loin-cloth having-put-(on-him)*  
 nikār-dihis. Wō chalat chalat ēk gāw-mē gaīs, jahā  
*(the-king) turned-him-out. He going going one village-into went, where*  
 ō-kar bhālā gire-rahis. Au uhā-ke sab uṛiyā-lā balāy-ke kahis  
*his spear fallen-had. And there-of all Oṛiyas having-called he-said*  
 ke, 'ē jaghā-lā khanau.' Tō sab khane lagin. Khanat-mē ēk  
*that, 'this place dig.' Then all to-dig began. Digging-in one*  
 kapāṭ dīkhis. Tō ō-lā khōlis. Tō ō-mā hāthi-ch hāthi  
*door came-to-view. Then that he-opened. Then that-in elephant-veryly elephant*  
 bhare rahis. Phēr dūsar kapāṭ dīkhis. Ō-hū-lā khōlis, tō  
*filled were. Again another door was-seen. That-too he-opened, then*  
 ūṭe-ch ūṭ dīkhis. Phēr ō-lā khōlis tō gāye-ch gāy.  
*camel-veryly camel were-seen. Again that he-opened then cow-veryly cow.*  
 Phēr ō khōlis tō bailā-ch bailā. Phēr khōlis tō  
*Again that he-opened then ox-veryly ox. Again he-opened then*  
 ghōḍe-ch ghōḍā. Phēr khōlis tō hīrē-ch hīrā. Phēr  
*horse-veryly horse. Again he-opened then diamond-veryly diamond. Again*

khōlis tō ēk jhul<sup>a</sup>nā-mē ēk bēd<sup>a</sup>rī baiṭhe-rahis. Aur ō-kar  
*he-opened then one swing-in one female-monkey seated-was. And her*  
 chārō taraph khūb jhīn chērī baiṭhe-rahin. Jab ō  
*(on-)the-four sides very many maid-servants seated-were. When that*  
 Rājā-ke chhok<sup>a</sup>rā-har uhā gaīs tō chērī-man kahin ke,  
*king-of son there went then the-maid-servants said that,*  
 ‘kuwārī-hāth-ke sūt-mē kumhār-ihā-ke kachchā chukī bādh-ke pānī  
*‘virgin-of-hand-of thread-in potter’s-house-of raw pitcher having-tied water*  
 nikāl-lāw, aur ē-lā nah<sup>a</sup>wāw, tō ē-har ād<sup>a</sup>mī hō-jāhai.’  
*draw-and-bring, and this-one bathe, then this-one human-being will-become.’*  
 Tō Rājā-ke chhok<sup>a</sup>rā-har wāis<sup>a</sup>nē karis. Tō sundar jawān  
*Then the-king-of son the-same did. Then a-beautiful youthful*  
 chhok<sup>a</sup>rī hō-gay. Aur ō-kar saṅg bihāw kar-ke apan  
*girl she-became. And her-of with marriage having-done his-own*  
 dadā-ke pās hāthī, ghōḍā, ūṭ, gāy, aur hīrā-ūrā sab-lā  
*father-of near elephants, horses, camels, cows, and diamonds-etc. all*  
 lē-ke āis; aur apan dadā-lā kahis ke, ‘dekh, maī apan  
*having-taken he-came; and his-own father-to said that, ‘see, I my-own*  
 kamāi-ke lāye-haū.’ Tab-lē ō-kar dadā ō-lā achchhā pyār-kar-ke  
*earning-of have-brought.’ Then-after his father him well loving*  
 rakhe lāgis.  
*to-keep began.*

## FREE TRANSLATION OF THE FOREGOING.

In a certain country there lived a king who had twenty-one sons. One day the king called them all and gave each a spear and told him to throw it. Then each threw his spear, and it fell quite close, except that of the youngest, which went so far that it became invisible. After that the king asked them all, ‘by whose earnings do you eat?’ They all replied, ‘we eat your earnings,’ except the youngest, who said, ‘I eat my own earnings.’ Then the king took off all his ornaments and fine clothes, put a mere loin-cloth on him, and sent him into banishment. He walked and walked till he came to a certain village, which turned out to be the one where his spear had fallen. He collected all the Oṛiyās who dwelt there, and told them to dig where the spear lay. So they all began to dig. As they dug, they came to a door, which he opened, and found the place inside full of elephants upon elephants. Then he came to another door. That too he opened, and found the place full of camels upon camels. Then he opened another, and found cows upon cows. Then another, and found bullocks upon bullocks. Then another, and found horses upon horses. Then another, and found diamonds upon diamonds. Then he opened another, and found a she-monkey seated in a swing. All round her were seated a number of maid-servants. As the Prince entered, the maid-servants said to him, ‘draw some water in an unbaked pitcher from a potter’s house, which has been fastened to a string spun by the hand of a virgin. Then come and bathe this monkey, and it will become a human being.’ The Prince did as he was

instructed; and the monkey turned into a beautiful young damsel. He promptly married her, and brought her to his father with all the elephants, horses, camels, cows, diamonds and other treasures which he had found, and said to him, 'See, this is what I have brought of my own earnings.' Then the king showed him much affection, and revoked his sentence of banishment.

### KALAṅGĀ AND BHULIĀ.

These two dialects have hitherto been classed as forms of Oṛiyā. As a matter of fact, however, a reference to the following specimens will show that they are really corrupt Chhattisgarhī, and that all that they have in common with the other language is the character, and that they have here and there borrowed a few words and idioms from it. No doubt the fact that they are written in the Oṛiyā character has led to the wrong classification.

In the Report of the Census of 1891, Bhuliā is classed under the head of Oṛiyā and was stated to be spoken by 9,106 people, while Kalaṅgā is not mentioned.

In the returns supplied for the present Survey, Bhuliā is shown as spoken in the Sonpur and Patna States, and Kalaṅgā as spoken only in the latter. The following are the figures :—

	Sonpur.	Patna.	Total.
Kalaṅgā . . . . .	....	600	600
Bhuliā . . . . .	3,560	10,000	13,560
TOTAL . . . . .	3,560	10,600	14,160

I can gain no information from the usual sources as to the tribes or people who speak these broken dialects. Of the two, Bhuliā borrows more freely than Kalaṅgā does from Oṛiyā. Neither is worthy of being dignified as a separate dialect, for both are mere corrupt jargons spoken by uneducated people. It is unnecessary to attempt to analyse their corrupt grammatical forms. It is sufficient, in the case of Bhuliā, to draw attention to the fact that there is a tendency to aspirate the letter *k* in postpositions, so that the postposition of the dative-accusative is *khē*, not *kē*, and in one instance we have *u-khar*, meaning of him. For the termination *ke* of the genitive and of the Conjunctive participle, we usually find *ka*. Note also the curious way in which the word *ja* is used over and over again as a kind of expletive without any meaning. It is apparently a corruption of the word *jē*, meaning 'who' or 'that.'

The two following specimens are only given in order to justify the classification of these two forms of speech as corruptions of Chhattisgarhī.

[No. 57.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTISGARHĪ OR LARIĀ (KALĀṅGĀ BROKEN) DIALECT.

(STATE PATNA.)

ଏକ ହିନକେ ଦୁଠୁନ ବେଟା ରହିଷ୍ । ଓକର୍ ଛୋଟେ ବେଟା କହିଷ୍ ଆଗୋ ବୁଆ ମୋର ଭାଗ ଯନ ଆହେ ମଲ୍ ଦେଦେ । ଅକର ବୁଆ ଦୁନୋ ବେଟାଲ୍ ସବ ଧନ ଭାଗ୍-କର ଦେଇଷ । କତକ ଦନ ଗରସ୍ ଉତାର୍-ମେ ଉକର ଛୋଟେ ବେଟା ଧନ ଦଉଲ୍ ଶକନ ଲେକେ ଦୁରଥ ବାଟଲ୍ ଲେକେ ଖରବ ତଲଣ ଛେଦାଏ ଗରସ୍ । ଓ ଗରସ୍ ମେ ଗୋଟେ ଦରମେ ଯାଏକେ ଗୋଡ଼ ରହିଷ୍ । ଉର୍ ମୈନସିଲ୍ ଦୁସର୍ ତରବର ଖେତଲ୍ ପଠୋଇ ଦେଇଷ । ଓକ୍ତନ ଯାହା ଖାଏବର ନି ପାୟସ୍ ଦୁସର୍ ଖାଏଥେ ଦୁପାଲ୍ ଖାଏବର ମନ କରଷ୍ । ଫେର ମନମେ ବିରୁ କରଷ୍ ମର୍ ବୁଆ ସଙ୍ଗମେ ଗଜବ୍ ଗୋଡ଼ ହେ । ଉମନ ଖୋବ ଖାଏବର ପାୟୁଡ୍-ହେ ଆର ମର୍ ଏକଲ୍ ରହେକେ ଭୁଜନ ମରଥ । ମର୍ ଯାହୁ ମର ବୁଆଲ୍ କହିଷ୍ ଏ ବୁଆ ମର୍ ତମର ସଙ୍ଗମେ ଆର ମହାପୁର ସଙ୍ଗମେ ପାପ କରୈ । ତର ବେଟା କହେକେ ଯୋବଗ ନହୁ । ତର ଏକ ଠୋନ ଗୁଡ଼ ବାଗିର୍ ମଲ୍ ଗୁଣ । ତହୁଲ୍ ଉକ୍ତଲ୍ କହେକେ ଉକର ବୁଆ କୁଲ୍ ଗରସ୍ । ଅକର ବୁଆ ଅଲ୍ ଧୁରଥଲେ ଦେଖକେ ମାୟା କରଷ୍, ଧାତ ଗରସ୍ ଅକର୍ ଦେଖୁଲ୍ ଧର ପକାଇଷ୍ ଅର ଗାଲ୍ ବୁମ୍ପିଷ୍ । ଅକର ବେଟା ଅକର ବାପଲ୍ କହିଷ୍ ଏ ବୁଆ ମର୍ ତୋର ସଙ୍ଗମେ ଆର ମହାପୁର ସଙ୍ଗମେ ପାପ କରୈ ଆଉ ତୋର ବେଟା ହସ୍ତକେ ମେ ଯୋବଗ ନହୁ । ଅକର ବାପ ଅକର ଗୋଡ଼ମନଲ୍ କହିଷ୍ ଆଶ୍ଚ୍ ଧୁଡ଼ ଆନକେ ଅଲ୍ ପିନି ଅକର୍ ଆଙ୍ଗା-ମେ ଏକ୍-ଠୁନ ମୁଦ ଦ, ଅକର ଗୋଡ଼ମେ ଏକ୍-ଠୁନ ପନାହୁ ଦ ପିନିକର । ଆଛା କରକେ ଏକ୍-ଠୁନ ଆନନ କରକେ ଭୋଜି ଖାନ୍ କୈବାକ ଇଏ ମରଗଏ ରହିଷ୍ ଜିକେ ଆରସେ ଗଓଆଁ ଗଏ ରହିଷ୍ ପାଏନ । ତାହୁଲେ ଉମନ ବଡ଼େ ଉପତମନ ।

ତତକ୍ତୁ ପାହାର ଉକର ବଡ଼କା ବେଟା ଖେତଲ୍ ଗଏ ରହିଷ୍ । ଓ ଦର କୁଲ୍ ଅଲ୍ ତ ବାୟା ତମାୟା ହୋତ ରହି ଶୁନିଷ୍ । ତାହୁଲ୍ ଉକର୍ ଏକ୍-ଠୁନ ଗୋଡ଼ଲ୍ ପୁଛିଷ୍ କା ଯାତିକ୍ କରତ ହେ । ଓ କହିଷ୍ କି ତୋର ଭାଉ ଆରସେ ଓ ବନେ ହକେ ଆରସ୍ ଯୋ ଓକର ଲାଗି ତୋର ବୁଆ ଭୋଜ ଦେଉ ହେ । ତାହୁ-ଲେ ଓ ରସା ହୋପିଏସ୍ ଆର ଦରଲ୍ ଯାଏ-କେ ମନ୍ ନି କରଷ୍ । ତାହୁଲେ ଉକର୍ ବାପ ଆୟୁକେ ଅଲ୍ ମନା ବୁହା କରଷ୍ । ଅକର ବେଟା କହିଷ୍ ଅତକ୍ ବଛରଲେ ତୋର ସେବା କରକେ ରହେନ କହିଷ୍ ତୋର ଗୋଏଠଲ୍ ନାଲ୍ କାଏଟ ଦେକେ ଯାତ୍ କୁଟୁମ୍ବଲ୍ ବୁଲ୍-ଏକେ ମର ଲାଗି ବୋକର ଗୁଟେ ଖଓଆଁ ଏ ନିଅସ । ବୁଆହର କହିଷ୍ କି ମର ସଙ୍ଗ-ମେ ଭୁଇ ସବୁ ଦନ-ମେ ଆହୁଷ୍ । ଯାହା ମୋର ସଙ୍ଗ-ମେ ଧନ ଆହେ ତୋର ରେ ; ଏ ତର ଭାଉ ମର ଗଏ ରହିଷ୍ ଜିକେ ଆରସେ ଗଓଆଁ ଗଏ ରହିଷ୍ ଫେର ପାୟୁନ ଓକର ଲାଗି ହମ୍ ତରକ ଆନନ କରକେ ହେବ ।

[No. 57.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (KALĀNGĀ BROKEN) DIALECT.

(STATE PATNA.)

## TRANSLITERATION AND TRANSLATION.

Ek jhan-ke ḍu-thun bēṭā rahis. Ō-kar chhōṭe bēṭā kahis, 'āgō  
*One person-of two sons were. His younger son said, 'O*  
 buā, mōr bhāg jan āhē ma-lā dē-dē.' A-kar buā dunō bēṭā-lā  
*father, my share which is to-me give.' His father the-two sons-to*  
 sab dhan bhāg-kari-dēis. Katak din gaīs utār-mē u-kar chhōṭe  
*the-whole property divided. Some days went afterwards his younger*  
 bēṭā dhan-daūlat śakan lē-ke duriā bāt-lā lē-ke kharāb  
*son the-property-wealth whole having-taken a-distant way-to went (and) bad*  
 chalan chhedāe-gaīs. Ō rāij-mē gōṭe ghar-mē jāe-ke gōṭi  
*conduct-by wasted. That country-in one house-to having-gone servant*  
 rahis. Ui mainsilā ghusṛā charāi-bar khēt-lā paṭhōi-dēis. Ōkun  
*he-remained. That man pigs-to feeding-for field-to sent. There*  
 jāhā khāe-bar ni pāis, ghusṛā khāthē chupā-lā khāe-bar man-karis  
*as to-eat not received, pigs are-eating husks eating-for he-wished.*  
 Phēr man-mē bichār-karis, 'mar buā saṅg-mē gajab gōṭi hē.  
*Again mind-in he-thought, 'my father near-in many servants are.*  
 U-man khōb khāe-bar pāyat-hē, ār maē ēkul rahe-ke bhukhan  
*They much eating-for get, and I here remaining by-hunger*  
 marathā. Maē jāhā, mar buā-lā kahyā, "ē buā, maē tamar  
*am-dying. I shall-go, my father-to I-shall-say, "O father, I thy*  
 saṅg-mē ār Mahāpuru saṅg-mē pāp karē. Tar bēṭā kahe-kē jōeg  
*near-in and God near-in sin did. Thy son to-be-called worthy*  
 nahā. Tar ēk-ṭhōn guti bāgir ma-lā rākha?" Tahā-lā ukulā  
*am-not. Thy one servant like me keep?" Then thus*  
 kahe-ke u-kar buā kulā gaīs. A-kar buā a-lā dhuriā-lē  
*having-said his father near-to he-went. His father him distance-from*  
 dēkh-ke māyā karis, dhāt gaīs, a-kar tēṇṭu-lā dhar-pakāis ār gāl  
*having-seen pity did, running he-went, his neck-to caught and cheek*  
 chumis. A-kar bēṭā a-kar bāp-lā kahis, 'ē buā, maē tōr saṅg-mē ār  
*kissed. His son his father-to said, 'O father, I thy company-in and*  
 Mahāpuru saṅg-mē pāp karē, āu tōr bēṭā haya-kē mē jōeg nahā.  
*God company-in sin did, and thy son to-be I worthy am-not.'*  
 A-kar bāp a-kar gōṭi-mān-lā kahis, 'āchhā-āchhā dhuti ān-ke  
*His father his servants-to said, 'good-good cloth having-brought*



a-lā pindha; a-kar āṅg<sup>ā</sup>ṭhi-mē ēk-ṭhun mudi da, a-kar gōṛ-mē ēk-ṭhun  
*him put-on; his finger-in one-only ring give, his feet-in one (pair)*  
 panāhi da pindhe-bar. Āchhā kar-ke ēk-ṭhun ānand-kar-ke  
*shoe give putting-on-for. Well having-done one happiness-having-done*  
 bhōji khān; kyōki iē mar-gae-rahis, jī-ke āisē;  
*feast let-us-eat; because this (son) dead-gone-was, having-lived has-come;*  
 gaoā gae-rahis, pāen. Tāhā-lē u-man barē usat-man.  
*lost gone-was, I-found. Therefore they very happy-minded (became).*

Tad<sup>ā</sup>ku-pāhār u-kar bar<sup>ā</sup>kā bēṭā khēt-lā gae-rahis. Ō ghar-kul-lā  
*At-that-time his great son field-to had-gone. He home-towards*  
 āis ta bājā tamāsa hōt-rahi śunis. Tāhā-lā u-kar ēk-ṭhun  
*came (and) drum dancing was-being he-heard. Then his one*  
 gōti-lā puchhis, 'kā-jātik karat-hē?' Ō kahis ki, 'tōr bhāi āisē.  
*servant-to he-asked, 'what-sort is-being-done?' He said that, 'thy brother has-come.*  
 Ō banē ha-ke āis jō ō-kar-lāgi tōr buā bhōj dēt-hē.'  
*He well having-been has-come that his-for thy father feast is-giving.'*  
 Tāhā-lē ō risā hōe-gies, ār ghar-lā jāe-kē man-ni-karis. Tāhā-lē u-kar  
*Then he angry became, and home-to to-go mind-not-did. Then his*  
 bāp āy-ke a-lā manā-bujhā-karis. A-kar bēṭā kahis, 'atak bachhar-lē  
*father having-come him remonstrated-with. His son said, 'so-many years*  
 tōr sēbā kar-ke rahen, kabhū tōr gōeṭha-lā nāi kāeṭ-dē-ke.  
*thy service having-done I-remained, ever thy orders-to not cut-having-given.*

Jāt-kuṭumb-lā bulāe-ke mar-lāgi bōk<sup>ā</sup>rā guṭē khaoyāe-nias.  
*Caste-family-members calling my-for goat one thou-hast-never-feasted.'*  
 Buā-har kahis ki, 'mar saṅg-mē tui sabu din-mē āhas. Jāhā mōr  
*The-father said that, 'my with thou all days-in art. What my,*  
 saṅg-mē dhan āhē, tōr rē. Ē tar bhāi mar-gae-rahis  
*company-in property is, thine verily (is). This thy brother dead-gone-was,*  
 jī-ke āisē; gaoā-gae-rahis, phēr pāyahan; ō-kar-lāgi ham  
*having-lived has-come; lost-gone-was, again I-have-found; his-for-the-sake me*  
 uchhab-ānand kar-ke hōē.  
*happiness-rejoicing doing may-remain.'*

[No. 58.]

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDI.

CHHATTISGARHĪ OR LARIĀ (BHULĪA BROKEN) DIALECT.

(STATE PATNA.)

ଯମେକ୍ ଯୁକ୍ତେ ବେଟା ରହୁଅ । ଉନକ ଶାନ ବେଟା ଉକର ବୁଆକେ ବଲ୍ଲିଷ କି ଆଗୋ ବୁଆ  
 ଭୁମ୍ବର ଯାହା ସମ୍ପତ୍ତି ଆଦେ ଆମେଶ ଭାଗ କରକ ଦ । ଓ ଦୁଇ ଯମେଶ ଭାଗ କରକ ଦେଇସ୍ । ଦିନାକେତେ  
 ଗଲ୍ଲ ପକେ ଉକର ଶାନ ବେଟା ସବୁଯାକି ଲେ ଗଇସ୍, ଆଉର ଲବ୍ଧିଗଣ କରକ ସବୁ ଉଡ଼ାଇ  
 ଦେଇସ୍ । ଉନୁ ଉଇ ମୁଲକେ ମହରଗ ପଡ଼ିସ୍ ଯ ବଡ଼ା ଗୁଲ୍ଲୁଲ୍ଲ ହଇସ୍ । ଉନ ଗଇସ୍ ଯ ଗୁଟେ  
 ଘରଟେନେ ହଲିଆ ରହୁଅ ଯ ଓ ଦୁସ୍ତର ଚରାଇ କରସ୍ । ଯ କିଛି ଖାଇବାକେ ନାହିଁ ପାଇସ୍ ଯ ଉନୁ  
 ଦୁସ୍ତରକ ଖାଦ୍ୟ ଖାଉଁ ବଲ୍ଲକ ମନେ କରସ୍ । ପକେ ମନେ କରସ୍ ଆମର ଘରେ କେତେ ହଲିଆ  
 ଖାଉବନ ଆମି ଯ ଇଠାକେ ଭୁଣେ ମରାୟି । ମୁ ଯାୟି ଯ ମର ବୁଆ ଖେ ବଲ୍ଲୁ ଆଗୋ ବୁଆ ଆମି ତମର  
 ଆଉର ମହାସୁରକ ବୋଷ କରସ୍ ଭୁମ୍ବର ବେଟା ବଲ୍ଲକ ବସ୍ତାନ କରବାର ନାହିଁ ଆପ୍, ତମର ହଲିଆ  
 ମିତା ଆମେଶ ରଖ ରହ ବଲ୍ଲୁ ଯାୟି । ଉକର ବୁଆ ବଡ଼ା ଧୁରେ ଦେଖକ ଉଖେ ଦସ୍ତା କରସ୍ ଫେର  
 ଧାଇଁ ଗଇସ୍ ଯ ଉକର ମୁହେଁ ତୁମା ଦେଇସ୍ । ଉକର ବେଟା ବଲ୍ଲିଷ କି ଆଗୋ ବୁଆ ମୁହିଁ ତମର  
 ଆଉର ମହାସୁରକ ଦୋଷ କରସ୍, ତମର ବେଟା ବଲ୍ଲକ କାଖେ ନାହିଁ କହ । ଉକର ବୁଆ ଉକର ନଉକରମାନକେ  
 ତାକକ ବଲ୍ଲିଷ ତମି ନୁକୋ ଧୁଗା ପଟା ଆକକ ଇଖେ ପିକାଅ, ଇକର ହାତେ ମୁହ ପିକାଅ, ଇକର ଗୁଡ଼େ  
 ଗୁଡ଼ବଲ୍ଲ ପିକାଅ । ବଲ୍ଲକ କହୁସ୍, ଖାଅ ପିଅକ ଖୁସି କରମ । ଆମର ଇ ବେଟା ମର ଯାଇ ରହୁସ୍ ଯ  
 ଯିକ ଆଇସ୍ ଓ ହୟ ଯାଅ ରହୁସ୍ ଯ ପାଏ । ଉନୁ ଖୋବ ତସତ୍ ହଇନ ।

ହାତକ ବେଲ୍ଲଖେ ଉଖର ବଡ଼ ବେଟା ଖେତେ ରହୁସ୍ ଯ ଆଇସ୍ ଯ ଘରଖେ ଆଇଲ୍ ବେଲ୍ଲଖେ  
 ବୟା ଗୟା ବାୟତ-ରସ୍ ଯ ଉନକ ନଉକର ଟେ-ଖେ ତାକସ, ବଲ୍ଲିଷ କି, ଲୁଟା କାହିଁ ବୟା ଆମର ଘରେ  
 ବାୟସ୍ । ଓ ବଲ୍ଲିଷ କି ତମର ଭାଇ ଆଇନ ଯ ତମର ବୁଆ ବଡ଼େ ଟେ ଭୋଜ ଦେସ୍ବନ । ଉଟ  
 ସୁନସ୍ ଯ ରସା ହସ୍ତକ ଘରଖେ ନାଉ ଗଇସ୍ । ଅକର ବୁଆ ବାହାରେ ଆଇକ ଉଖେ ବୁଝାଇସ୍ ଯ  
 ଉକର ବେଟା ବଲ୍ଲିଷ କି ତୁମର ସବୁ ଦିନ ମୁର ଶେବାବୁକର କରକ ଆହ କେତେ ମୋର ଲଗି  
 ହେଲି ଗୁଟେ ମାରକ ଲୋକ ବାକଖେ ତାକକ ଭୋଜଟେ ନାହିଁ ଦେଇ । ତମର ଯନ ବେଟା ଦାଉ  
 କରକ ଟଙ୍କା ପଇସା ଉଡ଼ାଏ ଦେଇସ୍ ଓ ଆଇସ୍ ଯ ଇକର ଲଗି କେତେ ଭୋଜ କରସ୍ବଅ । ଉକର  
 ବୁଆ ବଲ୍ଲିଷ କି ଆରେ ବାବୁ ଭୁଇଁ ଆମର ସଙ୍ଗେ ସବୁବେଲେ ଆହକ ଆମର ସବୁ ଯାକ ତ ତର; ଲୁଏ ଯନ  
 ତର ଭାଇ ମର ରହୁସ୍ ଫେର ସିଂଇସ୍ ହୟ ରହୁସ୍ ପାଏ ଉନକ ଲଗି ଆମି ଭଜକ କରସ୍ବଅ ।

## INDO-ARYAN FAMILY.

## MEDIATE GROUP.

## EASTERN HINDĪ.

CHHATTĪSGARHĪ OR LARIĀ (BHULĪA BROKEN) DIALECT.

(STATE PATNA.)

## TRANSLITERATION AND TRANSLATION.

Jānek jūrē bēṭā rahis. Un<sup>a</sup>ka śān bēṭā u-k<sup>a</sup>ra buā-kē balis  
*One-man-of two sons were. His younger son his father-to said*  
 ki, 'āgō buā, tumbhar jāhā sampatti āhē ām-khē bhāg-kar-ka  
*that, 'O father, your whatever property is me-to having-divided*  
 da.' Ō dui jān-khē bhāg-kar-ka dēis. Dinā-kētē galā-pachhē  
*give.' He the-two persons-to having-divided gave. Some-days gone-after*  
 u-k<sup>a</sup>ra śān bēṭā sabujā-ka lē-gais, āur labrā-ḍhaṅg kar-ka sabu  
*his younger son all took, and wicked-behaviour having-done all*  
 urāi-dēis. Unū ui-mul<sup>kē</sup> maharag paṛis jā barā gul<sup>a</sup>gulā haīs. Una  
*wasted. Then in-that-country famine fell and great difficulty became. He*  
 gais jā guṭē ghar-tēnē haliā rahis jā ō ghusurā charāi-karis.  
*went and one house-in servant remained and he pigs caused-(him)-to-feed.*  
 Jā kichhi khāibā-kē nāhi pāis jā unū 'ghusurā-ka khāed khāū'  
*When anything eat-to not got then he 'pigs food I-shall-eat'*  
 bal-ka manē-karis. Pachhē manē-karis, 'ām<sup>a</sup>ra gharē kētē haliā  
*saying thought. Afterwards he-thought, 'our in-house how-many servants*  
 khātien, āmi-jā iṭhānē bhūkhē marathyā. Mu jāthā jā mara buā-khē  
*are-eating, I-but here by-hunger am-dying. I am-going and my father-to*  
 balū, "āgō buā, āmi tam<sup>a</sup>ra āur mahāpuru-ka dōsh kariē; tumbhar  
*having-said, "O father, I of-thee and God-of sin did; thy*  
 bēṭā bali-ka bayān-karibār nāī āy; tam<sup>a</sup>ra haliā mitā  
*son having-said of-describing not am(-worthy); thy servant like*  
 ām-khē rakh-raha," balū jāthā.' U-k<sup>a</sup>ra buā barā dhurē  
*me-to keep," having-said I-am-going.' His father great distance-from*  
 dēkh-ka, u-khē dayā karis, phēr dhāī gais, jā u-k<sup>a</sup>ra muhē  
*having-seen, him-to compassion did, and running he-went, and his face-on*  
 chumā dēis. U-k<sup>a</sup>ra bēṭā balis ki, 'āgō buā, muī tam<sup>a</sup>ra āur  
*kiss gave. His son said that, 'O father, I of-thee and*  
 mahāpuru-ka dōsh kariē, tam<sup>a</sup>ra bēṭā bali-ka kā-khē nāhi kaha.' U-k<sup>a</sup>ra  
*God-of sin did, thy son having-called any-to not say.' His*  
 buā u-k<sup>a</sup>ra naūkari-mān-kē ḍāk-ka balis, 'tami nukō dhuti-paṭā  
*father his servants-to having-called said, 'you good clothes*  
 ān-ka i-khē pindhāa; i-k<sup>a</sup>ra hātē mudi pindhāa; i-k<sup>a</sup>ra  
*having-brought him put-on; this-one's hand-on ring put-on; this-one's*

gurē gur-balā pindhāa,' bal-ka kahis, 'khāa-pia-ka khusi  
*feet-on shoes put-on, having-told said, 'having-eaten-(and)-drunk happiness*  
 kar<sup>a</sup>ma. Ām<sup>a</sup>ra ī bētā mar-jāi-rahis, jā jī-ka āis; ō haḷ-jāa-rahis, jā  
*we-shall-do. My this son had-died, and being-alive came; he lost-was, and*  
 pāē.' Unu khōb usat haīn.  
*I-got. They very happy became.*

Hātak-bēl-khē u-kh<sup>a</sup>ra bar bētā khētē rahis jā āis, jā ghar-khē  
*That-time-at his elder son field-in was and he-came, and house-to*  
 āilā-bēl-khē bajā-gajā bājat-ris, jā un-ka naūkari-tē-khē ḍākis,  
*of-coming-time-at music-etcetera was-being-played, and his servant-one-to he-called,*  
 balis ki, 'i-tā kāhā bajā ām<sup>a</sup>ra gharē bāj<sup>a</sup>thiē?' Ō balis ki,  
*said that, 'this for-what music our house-in is-being-played?' He said that,*  
 'tam<sup>a</sup>ra bhāi āin; jā tam<sup>a</sup>ra buā bare-tē bhōj dēthien.' U-tā  
*'thy brother came; and thy father great-one dinner is-giving.' This*  
 sunis, jā risā hay-ka ghar-khē nāi gaīs. U-k<sup>a</sup>ra buā bāhārē ai-ka  
*he-heard, and angry being house-to not he-went. His father outside having-come*  
 u-khē bujhāis, jā u-k<sup>a</sup>ra bētā balis ki, 'tum<sup>a</sup>ra sabu din mui  
*him-to remonstrated, and his son said that, 'thy all days I*  
 śebā-chākari kar-ka āhā; kēbhē mōr-lāgi chhēli-guṭē mār-ka  
*service having-done remain; ever me-for kid-one having-killed*  
 lōk-bāk-khē ḍāk-ka bhōj-tē nāhi dēi. Tamara jan bētā dāri  
*persons-to calling feast-one not thou-gavest. Thy which son debauchery*  
 kar-ka ṭānkā-paisā urāe-dēis, ō āis, jā u-k<sup>a</sup>ra-lāgi kētē bhōj  
*having-done money wasted, he came, and him-for how-great feast*  
 karathia.' U-k<sup>a</sup>ra buā balis ki, 'ārē bābu, tui ām<sup>a</sup>ra saṅgē  
*art-thou-making.' His father told that, 'O son, thou me with*  
 sabu-bēlē āhas. Ām<sup>a</sup>ra sabu-jā-ka ta tar. Iē-jan tar bhāi  
*all-while remainest. My everything indeed (is) thine. This-person thy brother*  
 mar-rihis, phēr jīis; haḷ-rihis, pāē; un-ka lāgi āmi-uchhab-kar<sup>a</sup>thiā.  
*had-died, again came-alive; lost-was, got; him for let-us-rejoicing-make.'*



**STANDARD LIST OF WORDS AND SENTENCES IN THE VARIOUS  
DIALECTS OF EASTERN HINDĪ.**

# STANDARD LIST OF WORDS AND SENTENCES

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghēli (Rewa).
1. One . . . .	Ēk . . . .	Ēk . . . .	Yāk . . . .	Ēk . . . .
2. Two . . . .	Dō . . . .	Dui . . . .	Dui . . . .	Dui . . . .
3. Three . . . .	Tin . . . .	Tin . . . .	Tin . . . .	Tin . . . .
4. Four . . . .	Chār . . . .	Chār . . . .	Chār . . . .	Chāri; chār . . . .
5. Five . . . .	Pāch . . . .	Pāch . . . .	Pāch . . . .	Pāchi, pāch . . . .
6. Six . . . .	Chha . . . .	Chha . . . .	Chhai . . . .	Chha . . . .
7. Seven . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .	Sāt . . . .
8. Eight . . . .	Āṭh . . . .	Āṭh . . . .	Āṭh . . . .	Āṭh . . . .
9. Nine . . . .	Nau . . . .	Nau . . . .	Nau . . . .	Nau . . . .
10. Ten . . . .	Das . . . .	Das . . . .	Das . . . .	Das . . . .
11. Twenty . . . .	Bis . . . .	Bis . . . .	Bis . . . .	Bis . . . .
12. Fifty . . . .	Pachās . . . .	Pachās . . . .	Pachās . . . .	Pachās . . . .
13. Hundred . . . .	Sau . . . .	Sau . . . .	Sau . . . .	Sau . . . .
14. I . . . .	Maĩ, ham . . . .	Ham . . . .	Maĩ . . . .	Maĩ . . . .
15. Of me . . . .	} Mōr . . . .	Mōr . . . .	Mōr . . . .	Mōr or mwār . . . .
16. Mine . . . .				
17. We . . . .	Ham . . . .	Ham . . . .	Ham . . . .	Ham . . . .
18. Of us . . . .	} Hamār . . . .	Hamārā . . . .	Hamār . . . .	Hamār . . . .
19. Our . . . .				
20. Thou . . . .	Tū . . . .	Taĩ . . . .	Tui . . . .	Taĩ . . . .
21. Of thee . . . .	} Tōr, tuhār . . . .	Tōr . . . .	Tōr, tohār . . . .	Tōr . . . .
22. Thine . . . .				
23. You . . . .	Tū . . . .	Tū . . . .	Tum . . . .	Tū, tum . . . .
24. Of you . . . .	} Tuhār . . . .	Tohārā . . . .	Tumhār . . . .	Tohār, tumhār . . . .
25. Your . . . .				



IN THE VARIOUS DIALECTS OF EASTERN HINDĪ.

Bagheli Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulā (Sonpur State).	English.
Ēk . . . . .	Ēkal . . . . .	Ēk . . . . .	Ēka . . . . .	1. One.
Dui . . . . .	Dui <sup>a</sup> bi . . . . .	Dui . . . . .	Dui . . . . .	2. Two.
Tin . . . . .	Trinam . . . . .	Tin . . . . .	Tini . . . . .	3. Three.
Chāri . . . . .	Char <sup>a</sup> khō . . . . .	Chār . . . . .	Chāri . . . . .	4. Four.
Pāchi . . . . .	Pāj <sup>a</sup> lē . . . . .	Pāch . . . . .	Pācha . . . . .	5. Five.
Chhō . . . . .	Chhaiyam . . . . .	Chhē . . . . .	Chhaa . . . . .	6. Six.
Sāt . . . . .	Sattō . . . . .	Sāt . . . . .	Sāt . . . . .	7. Seven.
Āṭh . . . . .	Āṭṭhō . . . . .	Āṭh . . . . .	Āṭh . . . . .	8. Eight.
Nau . . . . .	Namak . . . . .	Nō . . . . .	Naa . . . . .	9. Nine.
Das . . . . .	Dhamak . . . . .	Das . . . . .	Daś . . . . .	10. Ten.
Bis . . . . .	Bis . . . . .	Bis, ēk kōri . . . . .	Kuḍiē . . . . .	11. Twenty.
...	Pachās . . . . .	Pachās . . . . .	Pachās . . . . .	12. Fifty.
Sau . . . . .	Sau . . . . .	Sō . . . . .	Śahe . . . . .	13. Hundred.
Mōy . . . . .	Maī, mōy, or ham . . . . .	Mē . . . . .	Mui . . . . .	14. I.
Mōr . . . . .	Mōr . . . . .	Mōr . . . . .	Mara . . . . .	15. Of me.
				16. Mine.
Han . . . . .	Ham . . . . .	Ham . . . . .	Āmi-mānē, āmē-mānē, ām-mānē.	17. We.
Hamār . . . . .	Hamār . . . . .	Hamār . . . . .	Āmar-man-kar . . . . .	18. Of us.
				19. Our.
Tōy, tōyē, taī . . . . .	Taī, tōy . . . . .	Tē, taī . . . . .	Tuī . . . . .	20. Thou.
Tōr . . . . .	Tōr . . . . .	Tōr . . . . .	Tara, tōr . . . . .	21. Of thee.
				22. Thine.
Tōy . . . . .	Tum . . . . .	Tum . . . . .	Tumē, tumē-mānē, tum-mānē.	23. You.
Tor or tohār . . . . .	Tumhār . . . . .	Tumhār . . . . .	Tam <sup>a</sup> ra, tamar . . . . .	24. Of you.
				25. Your.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghelī (Rewa).
26. He . . . . .	Ū . . . . .	Ū . . . . .	Wō . . . . .	Wā . . . . .
27. Of him . . . . .	} Ō-kar . . . . .	Wō-kar . . . . .	Uhi-kyār, -kar . . . . .	{ Wō-kar, wō-khar; <i>obl.</i> <i>masc.</i> wō-khē; <i>fem.</i> wō-khi. }
28. His . . . . .				
29. They . . . . .	Wai sab . . . . .	Wai . . . . .	Wē, ui . . . . .	Uī . . . . .
30. Of them . . . . .	} Un-kar . . . . .	Un-kar . . . . .	Un-kyār, -kar . . . . .	On-kar, un-kar, un-khar . . . . .
31. Their . . . . .				
32. Hand . . . . .	Hath*wā . . . . .	Hāth . . . . .	Hāth . . . . .	Hāth . . . . .
33. Foot . . . . .	Gōṛ . . . . .	Gōṛ . . . . .	Pān . . . . .	Gōṛ, gwār . . . . .
34. Nose . . . . .	Nakunā . . . . .	Nekurā . . . . .	Nāk . . . . .	Nāk, nekuā . . . . .
35. Eye . . . . .	Akhiyā . . . . .	Ākhi . . . . .	Akhi, didā . . . . .	Ākhi . . . . .
36. Mouth . . . . .	Muhā . . . . .	Mūh . . . . .	Mūh . . . . .	Mūh . . . . .
37. Tooth . . . . .	Dāt*wā . . . . .	Dāt . . . . .	Dāt . . . . .	Dāt . . . . .
38. Ear . . . . .	Kan*wā . . . . .	Kān . . . . .	Kān . . . . .	Kān . . . . .
39. Hair . . . . .	Bār . . . . .	Bār . . . . .	Bār . . . . .	Bār . . . . .
40. Head . . . . .	Mūr, kapār . . . . .	Mūr . . . . .	Mūr, kapār . . . . .	Mūr . . . . .
41. Tongue . . . . .	Jibh . . . . .	Jibhi . . . . .	Jibh . . . . .	Jibh, jibhi . . . . .
42. Belly . . . . .	Pet*wā . . . . .	Pēt . . . . .	Pyāt . . . . .	Pēt, pyāt . . . . .
43. Back . . . . .	Piṭh, piṭhiyā . . . . .	Piṭh . . . . .	Piṭhi . . . . .	Piṭh, piṭhāh . . . . .
44. Iron . . . . .	Lōh . . . . .	Lōh . . . . .	Lwāh . . . . .	Lōh . . . . .
45. Gold . . . . .	Sōn . . . . .	Sōn . . . . .	Sōn . . . . .	Sōn . . . . .
46. Silver . . . . .	Chāḍī, rūpā . . . . .	Chāḍī . . . . .	Chāḍī . . . . .	Rūp . . . . .
47. Father . . . . .	Bapai, dādā . . . . .	Bāp, dādā . . . . .	Bāpu . . . . .	Bāp, dādā . . . . .
48. Mother . . . . .	Mah*tārī, ammā . . . . .	Māi . . . . .	Mah*tārī . . . . .	Mah*tārī, didī, dāi . . . . .
49. Brother . . . . .	Bhāi . . . . .	Bhāy . . . . .	Bhāi, dādā . . . . .	Bhāi . . . . .
50. Sister . . . . .	Didī, bahiniyā . . . . .	Bahini . . . . .	Bahini, didī . . . . .	Bahini, bohini . . . . .
51. Man . . . . .	Manai . . . . .	Manai . . . . .	Manai . . . . .	Manai . . . . .
52. Woman . . . . .	Meh*rārū . . . . .	Meh*rārū . . . . .	Meh*rārū . . . . .	Mehariā, meh*rārū . . . . .

Baghelī Gōṣṍṍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Ū, ō, enhē, on . . .	Ū, wō . . . . .	Wah, wō-man . . . . .	Ō-mānē . . . . .	26. He.
Ō-kar . . . . .	Ū-kar, wō-kar . . . . .	Wō-kar . . . . .	Ok*ra . . . . .	} 27. Of him. 28. His.
Wahai, wohi . . . . .	Un, unhi, hōhī . . . . .	Wō-man . . . . .	Oī-mānē, Ō-mānē . . . . .	
On-kar . . . . .	Un-kar . . . . .	Wō-man-ke, hun-kar-man-ke.	Oī-man-kar . . . . .	} 30. Of them. 31. Their.
Hath . . . . .	Hāth . . . . .	Hāth . . . . .	Hāth . . . . .	32. Hand.
Gōṛ . . . . .	Pāw . . . . .	Pāw, gōṛ . . . . .	Pāo . . . . .	33. Foot.
Nāk, nakuā . . . . .	Nāk . . . . .	Nāk . . . . .	Nāk . . . . .	34. Nose.
Akhi . . . . .	Akhi . . . . .	Akhi . . . . .	Āīkh . . . . .	35. Eye.
Muh . . . . .	Mūh . . . . .	Mūh . . . . .	Muhū . . . . .	36. Mouth.
Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	Dāt . . . . .	37. Tooth.
Kān . . . . .	Kān . . . . .	Kān . . . . .	Kān . . . . .	38. Ear.
Bār . . . . .	Chutṭī . . . . .	Chūḍī, ruwā . . . . .	Bāl . . . . .	39. Hair.
Mūr . . . . .	Mūr . . . . .	Mūr . . . . .	Mūr . . . . .	40. Head.
Jibhi . . . . .	Jibh . . . . .	Jibh . . . . .	Jibh . . . . .	41. Tongue.
Pēt . . . . .	Pēt . . . . .	Pēt . . . . .	Pēt . . . . .	42. Belly.
Piṭhāh . . . . .	Piṭhār . . . . .	Piṭh . . . . .	Piṭh . . . . .	43. Back.
Lōh . . . . .	Lōhā . . . . .	Lōhā . . . . .	Luhā . . . . .	44. Iron.
Sōn . . . . .	Sōn . . . . .	Sōnā . . . . .	Sanā . . . . .	45. Gold.
Rūp . . . . .	Chāḍī . . . . .	Chāḍī . . . . .	Rupā . . . . .	46. Silver.
Dauā, bāp . . . . .	Dādā . . . . .	Dādā . . . . .	Buā . . . . .	47. Father.
Dāi . . . . .	Dāi . . . . .	Dāi . . . . .	Māe . . . . .	48. Mother.
Bhāi . . . . .	Bhaiyā or dāū . . . . .	Bhāi . . . . .	Bhāi . . . . .	49. Brother.
Bohin . . . . .	Bāi . . . . .	Bahinī . . . . .	Bhain . . . . .	50. Sister.
Manai . . . . .	Ḍaukā (a male) . . . . .	Āḍmī, ḍōkā . . . . .	Munush . . . . .	51. Man.
Meh*ārū, ḍauki . . . . .	Ḍauki (a female) . . . . .	Ḍoki . . . . .	Māejhi . . . . .	52. Woman.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghēlī (Rewa)
53. Wife . . .	Dul <sup>h</sup> in ( <i>bride</i> ) . . .	Basahī . . .	Mehar <sup>a</sup> yā . . .	Mehariā, meh <sup>a</sup> ri . . .
54. Child . . .	Chelh <sup>a</sup> rā . . .	Gadēl . . .	Larik <sup>a</sup> wā . . .	Larikā . . .
55. Son . . .	Pūt, beṭaunā . . .	Beṭ <sup>a</sup> wā . . .	Beṭ <sup>a</sup> wā . . .	Larikā, beṭ <sup>a</sup> bā, gadēlā . . .
56. Daughter . . .	Biṭiyā . . .	Biṭiyā . . .	Biṭiwā . . .	Biṭiā, gadēli . . .
57. Slave . . .	Gulām . . .	Gulām . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Kisān, khetihār . . .	Kisān . . .	Kisān, jotihā . . .	Jōtan, kisān . . .
59. Shepherd . . .	Char <sup>a</sup> wāh . . .	Garariyā . . .	Garariyā . . .	Garariā . . .
60. God . . .	Dayō, Par <sup>a</sup> mēsuar . . .	Daiv, Dayū . . .	Par <sup>a</sup> mēsuar, Bhag <sup>a</sup> wān, Daī . . .	Pan <sup>a</sup> mēsuar, Pan <sup>a</sup> mēsar, Par <sup>a</sup> mēssar . . .
61. Devil . . .	Parēt . . .	Bhūt . . .	Dēu, bhūt . . .	Saitāu . . .
62. Sun . . .	Sūraj deotā . . .	Suruj deotā . . .	Sūr <sup>a</sup> j . . .	Surij, surud-deotā . . .
63. Moon . . .	Chādar <sup>a</sup> mā, jūdhōyā . . .	Ūjariyā . . .	Chandar <sup>a</sup> mā, jōdhaiyā . . .	Chand <sup>a</sup> mā . . .
64. Star . . .	Nakhat, tarai . . .	Tarai . . .	Tārā, nakhat . . .	Taraiyā, tarai . . .
65. Fire . . .	Agiyā . . .	Āgi . . .	Āgi . . .	Āgi . . .
66. Water . . .	Jal . . .	Pāni . . .	Pāni . . .	Pāni . . .
67. House . . .	Ghar, bakh <sup>a</sup> ri . . .	Bakh <sup>a</sup> ri . . .	Ghar, bakh <sup>a</sup> ri . . .	Ghar . . .
68. Horse . . .	Ghōṛ . . .	Ghōṛ . . .	Ghwār . . .	Ghōṛ, ghwār . . .
69. Cow . . .	Gau-dhan . . .	Gāy . . .	Gāi, gaiyā . . .	Gaiyā, gāy . . .
70. Dog . . .	Kukur . . .	Kūkur . . .	Kukur . . .	Kūkur . . .
71. Cat . . .	Bilār . . .	Bilār . . .	Bilār, bilāu . . .	Bilāri, bilaiyā . . .
72. Cock . . .	Mur <sup>a</sup> gā . . .	Mur <sup>a</sup> gā . . .	Mur <sup>a</sup> gā . . .	Mur <sup>a</sup> gā . . .
73. Duck . . .	Batak . . .	Bakkhat . . .	Battakh . . .	Badak . . .
74. Ass . . .	Gadhā . . .	Gad <sup>a</sup> hā . . .	Gad <sup>a</sup> hā . . .	Gad <sup>a</sup> hā . . .
75. Camel . . .	Uṭ . . .	Uṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Chirai . . .	Chirai . . .	Chiraiyā . . .	Chirai . . .
77. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
78. Eat . . .	Khāo, jēwo . . .	Khā . . .	Khāo, jyāwau . . .	Khā . . .
79. Sit . . .	Baiṭhau . . .	Baiṭhu . . .	Baiṭhau, baiṭh-jāo . . .	Baiṭh . . .

Baghēli Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīśgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Mehariyā . . . .	Dul <sup>h</sup> hin . . . .	Ḍoki . . . .	Kaniā . . . .	53. Wife.
Larikā, gadēlā . . . .	Chhauwā . . . .	Lar <sup>h</sup> kā . . . .	Pilā . . . .	54. Child.
Larikā, gadēlā . . . .	Bēṭā . . . .	Bēṭā . . . .	Bēṭā . . . .	55. Son.
Gaḍēli . . . .	Bēṭi . . . .	Bēṭi . . . .	Bēṭi . . . .	56. Daughter.
.....	Chākar . . . .	Naukar . . . .	Chāk <sup>h</sup> ri . . . .	57. Slave.
Jōtan, kisān . . . .	Kisān, khetihār . . . .	Kisān . . . .	Chāshi . . . .	58. Cultivator.
Gaḍēri . . . .	Garariyā . . . .	Garariyā . . . .	Chheliā . . . .	59. Shepherd.
Bhag <sup>h</sup> wān, Par <sup>h</sup> mēsar . . . .	Bhag <sup>h</sup> wān . . . .	Bhag <sup>h</sup> wān . . . .	Māhāpuru . . . .	60. God.
Bhūt . . . .	Bhūt, dānō . . . .	Bhūt . . . .	Bhūt . . . .	61. Devil.
Surud-dēntā . . . .	Sūraj . . . .	Sūruj . . . .	Suruj . . . .	62. Sun.
Chandar <sup>h</sup> mā, jonhāiā . . . .	Chandā . . . .	Chandā . . . .	Janha . . . .	63. Moon.
Tarai . . . .	Taraiyā . . . .	Chādēni . . . .	Tarā . . . .	64. Star.
Āgi . . . .	Āgi . . . .	Āgi . . . .	Jwē . . . .	65. Fire.
Pāni . . . .	Pāni . . . .	Pāni . . . .	Pāni . . . .	66. Water.
Ghar . . . .	Ghar . . . .	Ghar . . . .	Ghar . . . .	67. House.
Ghōr, ghōrā . . . .	Ghōrā . . . .	Ghōrā . . . .	Ghūḍā . . . .	68. Horse.
Gāy . . . .	Tāli . . . .	Gāy . . . .	Gāe . . . .	69. Cow.
Kukkur . . . .	Kūkur . . . .	Kūkur . . . .	Kukur . . . .	70. Dog.
Bilāi, bilaiyā . . . .	Bilāi . . . .	Bilāi . . . .	Bilāi . . . .	71. Cat.
Mur <sup>h</sup> gā . . . .	Kuk <sup>h</sup> ri . . . .	Kuk <sup>h</sup> rā . . . .	Kukurā . . . .	72. Cock.
Dabak . . . .	Dābok . . . .	Badak . . . .	Hās . . . .	73. Duck.
Gaddhā . . . .	Gadhā . . . .	Gad <sup>h</sup> hā . . . .	Gudhō . . . .	74. Ass.
Ūṭ . . . .	Ūṭ . . . .	Ūṭ . . . .	Uṭ . . . .	75. Camel.
Chirai . . . .	Chir <sup>h</sup> yā, chirai . . . .	Chirai . . . .	Charāe . . . .	76. Bird.
Jāthai (3 sg. pres.) . . . .	Jā . . . .	Jāō . . . .	Jimā . . . .	77. Go.
Khāthai (3 sg. pres.) . . . .	Khā . . . .	Khāō . . . .	Khāma . . . .	78. Eat.
Baiṭh <sup>h</sup> thai (3 sg. pres.) . . . .	Baiṭh . . . .	Baiṭhō . . . .	Basma . . . .	79. Sit.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghōlī (Rewa).
80. Come . . .	Āwau . . . .	Āw . . . .	Āo . . . .	Ā . . . .
81. Beat . . .	Mārau . . . .	Mār . . . .	Mārau . . . .	Mār . . . .
82. Stand . . .	Thaṛh hōu . . .	Uṭh ( <i>stand up</i> ) . . .	Thār-hō . . . .	Thāṛh hō . . . .
83. Die . . . .	Marau . . . .	Mar . . . .	Marau . . . .	Mar . . . .
84. Give . . . .	Dēo . . . .	Dēh . . . .	Dēu, dāy-dēu . . .	Dē . . . .
85. Run . . . .	Daurau . . . .	Daur . . . .	Daurau, bhājau . . .	Daur . . . .
86. Up . . . .	Ūpar . . . .	Ūpar, up <sup>a</sup> rē . . .	Ūpar . . . .	Ūpar . . . .
87. Near . . . .	Nagīch, nēr . . .	Nīarē . . . .	Nērē, nagīch . . .	Laghē, nagīch . . .
88. Down . . .	Tarē . . . .	Tarē . . . .	Nīchē, tarē, tar <sup>a</sup> khalē . . .	Nīchē, tarē . . . .
89. Far . . . .	Lambē . . . .	Pallē . . . .	Dūr, pallā . . . .	Dūr . . . .
90. Before . . .	Ag <sup>a</sup> rī . . . .	Āgē . . . .	Āgē, agārī, pahilē . . .	Āgē . . . .
91. Behind . . .	Pāchhē . . . .	Pāchhē . . . .	Pāchhū, pachhārī . . .	Pāchhē . . . .
92. Who ? . . .	Kō . . . .	Kē . . . .	Kō . . . .	Kō . . . .
93. What ? . . .	Kāo . . . .	Kā . . . .	Kā . . . .	Kā . . . .
94. Why ? . . .	Kāhē . . . .	Kāhē . . . .	Kāhē . . . .	Kāhē . . . .
95. And . . . .	Aur . . . .	Au . . . .	Aur . . . .	Au . . . .
96. But . . . .	Baluk, mul . . .	Mul . . . .	Par, mudā . . . .	Pai . . . .
97. If . . . .	Jō . . . .	Jau . . . .	Jō . . . .	Jō . . . .
98. Yes . . . .	Hā . . . .	Ai . . . .	Hā . . . .	Hā . . . .
99. No . . . .	Nāhī, nā . . . .	Nāhī . . . .	Nāhī . . . .	Nāhī . . . .
100. Alas . . . .	Pachh <sup>a</sup> tāw, sōch . . .	Bapai rē . . . .	Hā . . . .	Hā, hāy . . . .
101. A father . . .	Ēk bāp . . . .	Bāp . . . .	Yāk bāpu . . . .	Bāp . . . .
102. Of a father . . .	Ēk bāp-kāī . . .	Bāp-ke . . . .	Yāk bāp-kyār . . .	Bāp-kēr . . . .
103. To a father . . .	Ēk bāp-kā . . . .	Bāp-kā . . . .	Yāk bāp-kā . . . .	Bāp-kā . . . .
104. From a father . . .	Ēk bāp-sē . . . .	Bāp-tē . . . .	Yāk bāp-tē . . . .	Bāp-tē . . . .
105. Two fathers . . .	Dō bāp . . . .	Dui bāp . . . .	Dui bāp . . . .	Dui bāp . . . .
106. Fathers . . . .	Jamā bāp . . . .	Bap <sup>a</sup> wan . . . .	Bāpu . . . .	Bāp, bāpan . . . .

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattīsgarhī (Raipur).	Bhulīā (Sonpur State).	English.
Āwathāī ( <i>3d. sg. pres.</i> )	Ā . . . . .	Āo . . . . .	Āma . . . . .	80. Come.
Mārat ( <i>Present part.</i> )	Mār . . . . .	Mārō . . . . .	Mārma . . . . .	81. Beat.
Kharā bhailē ( <i>Past. part.</i> )	Kharā-hō . . . . .	Thāph hō . . . . .	Thāḍ . . . . .	82. Stand.
Marab ( <i>Infinitive</i> )	Mar . . . . .	Mar-jāo . . . . .	Mara . . . . .	83. Die.
Dēbai ( <i>Verbal Noun</i> )	Dē . . . . .	Dē-dē . . . . .	Dē . . . . .	84. Give.
Daur, kūdal ( <i>Imperative</i> )	Daur . . . . .	Dōṛ . . . . .	Dabaḍ . . . . .	85. Run.
Ūpar . . . . .	Ūpar . . . . .	Ūpar . . . . .	Upar . . . . .	86. Up.
Niar . . . . .	Najik, jorē . . . . .	Lak*thā . . . . .	Pākh . . . . .	87. Near.
Tarī . . . . .	Tarī . . . . .	Khālē . . . . .	Tal . . . . .	88. Down.
Durihā . . . . .	Dūrī, dūr . . . . .	Durihā . . . . .	Dhur . . . . .	89. Far.
Āgē . . . . .	Āgē, āgū, agārī . . . . .	Āgū . . . . .	Āgē . . . . .	90. Before.
Pāchhē . . . . .	Pichhē, pichhārī . . . . .	Pāchhū . . . . .	Pachhē . . . . .	91. Behind.
Kē . . . . .	Kōn . . . . .	Kōn . . . . .	Kun . . . . .	92. Who.
Kā . . . . .	Kā . . . . .	Kāyē . . . . .	Kāpā . . . . .	93. What.
Kā . . . . .	Kahē . . . . .	Kā-bar . . . . .	Kāhāk lagi . . . . .	94. Why.
Au . . . . .	Aur . . . . .	Aur . . . . .	Āhur . . . . .	95. And.
Pai . . . . .	Par . . . . .	Parantu . . . . .	Mātar . . . . .	96. But.
Jau . . . . .	Agar . . . . .	Agar . . . . .	Jēbē . . . . .	97. If.
Hā . . . . .	Hā . . . . .	Hā . . . . .	Hā . . . . .	98. Yes.
Nahī . . . . .	Nahī . . . . .	Nahī . . . . .	Nāī . . . . .	99. No.
Hāy . . . . .	Hāy . . . . .	Hāy . . . . .	Āhā . . . . .	100. Alas.
Ek dadā, ek bāp . . . . .	Dādā . . . . .	Dadā . . . . .	Buā . . . . .	101. A father.
Ek bāp-kar . . . . .	Dādā-kēr . . . . .	Dadā-ke . . . . .	Buār . . . . .	102. Of a father.
Ek bāp-kā . . . . .	Dādā-lā . . . . .	Dadā-lā . . . . .	Buā-khē . . . . .	103. To a father.
Ek bāp-lē . . . . .	Dādā-lā, dādā-sē . . . . .	Dadā-lē . . . . .	Buā-khē-thānu . . . . .	104. From a father.
Dui bāp . . . . .	Dui dādā . . . . .	Dō dadā . . . . .	Juḍē buā . . . . .	105. Two fathers.
Bāp . . . . .	Dādā . . . . .	Dadā-man . . . . .	Buā-mānē . . . . .	106. Fathers.



English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswārī, Unao).	Baghēli (Rewa).
107. Of fathers . . .	Bāpañ-kāī . . .	Bap*wan-kāī . . .	Bāpan-kyār . . .	Bāpan-kēr . . .
108. To fathers . . .	Bāpañ-kā . . .	Bap*wan-kā . . .	Bāpan-kā . . .	Bāpan-kā . . .
109. From fathers . . .	Bāpañ-sē . . .	Bap*wan-tē . . .	Bāpan-tē . . .	Bāpan-tē . . .
110. A daughter . . .	Ēk biṭiyā . . .	Ēk biṭiyā . . .	Yāk biṭewā . . .	Biṭiā . . .
111. Of a daughter . . .	Ēk biṭiyā-kāī . . .	Ēk biṭiyā-kāī . . .	Yāk biṭewā-kyār . . .	Biṭiā-kēr . . .
112. To a daughter . . .	Ēk biṭiyā-kā . . .	Ēk biṭiyā-kā . . .	Yāk biṭewā-kā . . .	Biṭiā-kā . . .
113. From a daughter . . .	Ēk biṭiyā-sē . . .	Ēk biṭiyā-tē . . .	Yāk biṭewā-tē . . .	Biṭiā-tē . . .
114. Two daughters . . .	Dō biṭiyā . . .	Dui biṭiyā . . .	Dui biṭewā . . .	Dui biṭiā . . .
115. Daughters . . .	Biṭiyā . . .	Biṭiwan . . .	Biṭewā . . .	Biṭiā, biṭimā . . .
116. Of daughters . . .	Biṭiyā-kāī . . .	Biṭiwan-kāī . . .	Biṭewā-kyār . . .	Biṭiā-kēr, biṭiman-kēr . . .
117. To daughters . . .	Biṭiyā-kā . . .	Biṭiwan-kā . . .	Biṭewā-kā . . .	Biṭiā-kā, biṭiman-kā . . .
118. From daughters . . .	Biṭiyā-sē . . .	Biṭiwan-tē . . .	Biṭewā-tē . . .	Biṭiā-tē, biṭiman-tē . . .
119. A good man . . .	Ēk bhal manāī . . .	Nik manāī . . .	Yāk nik manāī . . .	Nik manāī, nik*hā manāī . . .
120. Of a good man . . .	Ēk bhal manāī-kāī . . .	Nik manāī-kāī . . .	Yāk nik manāī-kyār . . .	Nik manāī-kēr, nikē manāī-kēr . . .
121. To a good man . . .	Ēk bhal manāī-kā . . .	Nik manāī-kā . . .	Yāk nik manāī-kā . . .	Nik manāī-kā, nikē-manāī-kā . . .
122. From a good man . . .	Ēk bhal manāī-sē . . .	Nik manāī-tē . . .	Yāk nik manāī-tē . . .	Nik manāī-tē, nikē manāī-tē, nik*hā manāī-tē . . .
123. Two good men . . .	Dō bhal manāī . . .	Dui nik manāī . . .	Dui nik manāī . . .	Dui nik manāī . . .
124. Good men . . .	Bhal manāī . . .	Nik manāī . . .	Nik manāī, bhalē mānus . . .	Nik manāī, nik*hē manāī . . .
125. Of good men . . .	Bhal manāin-kāī . . .	Nik manāin-kāī . . .	Bhalē mānus-kyār . . .	Nik or nikē manāin-kēr, nik*hē manāin-kēr . . .
126. To good men . . .	Bhal manāin-kā . . .	Nik manāin-kā . . .	Bhalē mānus-kā . . .	Nik or nikē or nik*hē manāin-kā . . .
127. From good men . . .	Bhal manāin-sē . . .	Nik manāin-tē . . .	Bhalē mānus-tē . . .	Nik, nikē or nik*hē manāin-tē . . .
128. A good woman . . .	Ēk bhal meh*rārū . . .	Nik meh*rārū . . .	Yāk nik mehar*yā . . .	Nik mehariā, nik*hi mehariā . . .
129. A bad boy . . .	Ēk bēkār laṛ*kā . . .	Bēkār larikā or bēkār gadelā . . .	Yāk burā larik*wā . . .	Nāgā larikā, kharāp larikā . . .
130. Good woman . . .	Bhal meh*raruwai . . .	Nik meh*rarnai . . .	Nik mehar*yā, bhalī man*sani . . .	Nik*hi mehariā . . .
131. A bad girl . . .	Bēkār biṭiyā . . .	Ēk bēkār biṭiyā . . .	Yāk kharāb biṭewā . . .	Nāgā biṭiā, kharāp biṭiā . . .
132. Good . . .	Bhal . . .	Nik bhal . . .	Nik, achchhā . . .	Nik, nik*hā, achchhā . . .
133. Better . . .	Ḍhēr achchhā . . .	Bhal . . .	Uttim . . .	Nik . . .

Bagheli Gōṇḍī (Rewa).	Gōḍwāni (Mandla).	Chattisgarhī (Raipur).	Bhūliā (Sonpur State).	English.
Bāp-kar . . . .	Dādāṭh-kō, dādan-kēr . .	Dadā-man-mēr-ke . . .	Buā-mān-ka . . .	107. Of fathers.
Bāp-kā . . . .	Dādāṭh-lā, dādan-lā . . .	Dadā-man-lā . . . .	Buā-mān-kha . . .	108. To fathers.
Bāp-lē . . . .	Dādan-sē, dādan-lā . . .	Dadā-man-lē . . . .	Buā-mān-ka-nu . . .	109. From fathers.
Ēk larikī, ēk gadēli . .	Bēṭi, lar <sup>a</sup> ki, tūri . . .	Bēṭi . . . .	Bēṭi . . . .	110. A daughter.
Ēk larikī-kar, ēk gadēli-kar	Lar <sup>a</sup> ki-kēr . . . .	Bēṭi-ke . . . .	Bēṭi-ka . . . .	111. Of a daughter.
Ēk larikī-kā, ēk gadēli-kā .	Lar <sup>a</sup> ki-lā . . . .	Bēṭi-lā . . . .	Bēṭi-kha . . . .	112. To a daughter.
Ēk larikī-lē, ēk gadēli-lē .	Lar <sup>a</sup> ki-sē or lar <sup>a</sup> ki-lā . .	Bēṭi-mēr-lē . . . .	Bēṭi-kar-nu . . . .	113. From a daughter.
Dui larikī, dui gadēli . .	Dō lar <sup>a</sup> ki . . . .	Dū biṭiyā . . . .	Juḍē bēṭi . . . .	114. Two daughters.
Larikī, gadēli . . . .	Lar <sup>a</sup> kin, tūrin . . . .	Biṭiyā-man . . . .	Bēṭi-mānē . . . .	115. Daughters.
Larikī-kar, gadēli-kar . .	Lar <sup>a</sup> kin-kēr . . . .	Bēṭi-man-ke . . . .	Bēṭi-mān-ka . . . .	116. Of daughters.
Larikī-kā, gadēli-kā . . .	Lar <sup>a</sup> kin-lā . . . .	Bēṭi-man-lā . . . .	Bēṭi-mān-kha . . . .	117. To daughters.
Larikī-lē, gadēli-lē . . .	Lar <sup>a</sup> kin-sē . . . .	Bēṭi-man-mēr-lē . . .	Bēṭi-mān-khanu . . .	118. From daughters.
Ēk nikhā manai . . . .	Sājō āḍ <sup>a</sup> mī, manēkh or ḍaukā.	Banē āḍ <sup>a</sup> mī . . . .	Asal lōk . . . .	119. A good man.
Ēk nikhā manai-kar . . .	Sājō manēkh-kēr . . . .	Banē āḍ <sup>a</sup> mī-ke . . . .	Asal lōk-ka . . . .	120. Of a good man.
Ēk nikhā manai-kā . . . .	Sājō manēkh-lā . . . .	Banē āḍ <sup>a</sup> mī-lā . . . .	Asal-lōk-kha . . . .	121. To a good man.
Ēk nikhā manai-lē . . . .	Sājō manēkh-sē . . . .	Banē āḍ <sup>a</sup> mī-mēr-lē . . .	Asal-lōk-ka-nu . . . .	122. From a good man.
Dui nikhā manai . . . .	Sājō dō ḍaukē . . . .	Dū jhan banē āḍ <sup>a</sup> mī . . .	Juḍē asal lōk . . . .	123. Two good men.
Nikhā manai . . . .	Sājō manēkh or ḍaukē . .	Banē āḍ <sup>a</sup> mī . . . .	Asal lōk-mānē . . . .	124. Good men.
Nikhā manai-kar . . . .	Sājō ḍaukāṭh-kēr . . . .	Banē āḍ <sup>a</sup> mī-mēr-lē . . .	Asal lōk-mān-ka . . . .	125. Of good men.
Nikhā manai-kā . . . .	Sājō ḍaukan-lā . . . .	Banē āḍ <sup>a</sup> mī-lā . . . .	Asal lōk-mān-kha . . . .	126. To good men.
Nikhā manai-lē . . . .	Sājō ḍaukāṭh-sē . . . .	Banē āḍ <sup>a</sup> mī-mēr-lē . . .	Asal lōk-mān-kar-nu . .	127. From good men.
Ēk nikhā meh <sup>a</sup> rārū . . . .	Sājō ḍauki . . . .	Banē ḍōki . . . .	Asal māijhi-tē . . . .	128. A good woman.
Ēk nāgā larikā . . . .	Kharāb tūrā . . . .	Kharāb tūrā . . . .	Kharāp pilā-tē . . . .	129. A bad boy.
Nikhā meh <sup>a</sup> rārū . . . .	Achchhā ḍaukin or sājō ḍaukin.	Banē ḍōki . . . .	Kharāp māijhi-mānē . .	130. Good women.
Ēk nāgā larikī . . . .	Kharāb tūri . . . .	Kharāb tūri . . . .	Kharāp tūkēl-tē . . . .	131. A bad girl.
Nikhā . . . .	Sājō . . . .	Achchhā . . . .	Asal . . . .	132. Good.
Bahut nikhā . . . .	Karū . . . .	Wōkar-lē achchhā . . .	.....	133. Better.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghēli (Rewa).
134. Best . . .	Bahutai nik . . .	Bahutai nik . . .	Adhik uttim . . .	Sab-sē nik <sup>a</sup> bā, sab-sē ach- chhā.
135. High . . .	Ūch . . .	Ūch . . .	Uch . . .	Ūch . . .
136. Higher . . .	Ḍhēr ūch . . .	Sewāy ūch . . .	Bahutai ūch . . .	Ūch . . .
137. Highest . . .	Bahutai ūch . . .	Bahutai ūch . . .	Adhik ūch . . .	Sab-sē ūch . . .
138. A horse . . .	Ēk ghur <sup>a</sup> wā . . .	Ghōṛ . . .	Yāk ghwārā, ṭaṭuwā . . .	Ghōṛ . . .
139. A mare . . .	Ēk ghuriyā . . .	Ghōṛī . . .	Yāk ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghur <sup>a</sup> wai . . .	Ghōṛaunē . . .	Ghōṛ . . .	Ghōṛ . . .
141. Mares . . .	Ghuriyā . . .	Ghōṛian . . .	Ghōṛī, bachhēṛī . . .	Ghōṛī . . .
142. A bull . . .	Ēk sār <sup>a</sup> wā or ēk baradh . . .	Bar <sup>a</sup> dhā . . .	Yāk baradh, sār . . .	Bar <sup>a</sup> dā . . .
143. A cow . . .	Ēk gaū . . .	Gāy . . .	Yāk gāi, gōrū . . .	Gaiyā, Gāy . . .
144. Bulls . . .	Sār <sup>a</sup> wai or baradh <sup>a</sup> wai . . .	Bar <sup>a</sup> dhawan . . .	Baradh, sār . . .	Bar <sup>a</sup> dā . . .
145. Cows . . .	Gaūē . . .	Gāin . . .	Gaiyā . . .	Gaiyā, gāi . . .
146. A dog . . .	Ēk kūkur . . .	Kukurā, kūkur . . .	Yāk kukur . . .	Kūkur . . .
147. A bitch . . .	Ēk kukuriyā . . .	Kukuriā . . .	Yāk kutiyā . . .	Kukuriā . . .
148. Dogs . . .	Kukur <sup>a</sup> wai . . .	Kukur <sup>a</sup> wan . . .	Kukuran . . .	Kūkur . . .
149. Bitches . . .	Kukuriyā . . .	Kukurian . . .	Kutiyā, kukur <sup>a</sup> yā . . .	Kukuriā . . .
150. A he goat . . .	Ēk khāsi, bok <sup>a</sup> rā . . .	Khāsi, bok <sup>a</sup> rā . . .	Yāk bok <sup>a</sup> rā . . .	Bok <sup>a</sup> rā . . .
151. A female goat . . .	Ēk chhag <sup>a</sup> ṛī . . .	Chhēri . . .	Yāk bok <sup>a</sup> ri, chhēṛī . . .	Chhēri . . .
152. Goats . . .	Khāsi . . .	Khāsiawan . . .	Bok <sup>a</sup> ran . . .	Bok <sup>a</sup> rā . . .
153. A male deer . . .	Ēk hannā . . .	Hannā . . .	Yāk hannā . . .	Mir <sup>a</sup> gā . . .
154. A female deer . . .	Ēk hannī . . .	Hannī . . .	Yāk hannī . . .	Harin . . .
155. Deers . . .	Hanawai (masc.), haniyā (fem.). . .	Harin . . .	Hannā . . .	Harin . . .
156. I am . . .	Ham han . . .	Ham bāṭī, or ahī . . .	Maī āhiū . . .	Maī haū, maī āheō . . .
157. Thou art . . .	Tū hai . . .	Taī bāṭis, or ahis . . .	Tui has . . .	Taī has, taī āhē . . .
158. He is . . .	Ū hai . . .	Ū bāṭai, or ahai . . .	Wō hai . . .	Wā āy, wā hai . . .
159. We are . . .	Ham han . . .	Ham bāṭī, or ahan . . .	Ham han, ahin . . .	Ham han, ham āhen . . .
160. You are . . .	Tum hau . . .	Tū bāṭehu, or abau . . .	Tum āheu . . .	Tū or tum hā, tū or tum āhyā.

Baghēli Gōṇḍī (Rowa).	Gōḍwānī (Mandla).	Chattīsgaṇhī (Raipur).	Bhulā (Sompur State).	English.
Sab-lē nikhā . . .	Sab-sē sājō . . .	Sabō-lē banē . . .	.....	134. Best.
Ūchā . . . . .	Ūchō . . . . .	Ūch . . . . .	Ḍēng . . . . .	135. High.
Bahut ūchā . . .	Aur ūchō . . .	Wō-kar-lē ūch . . .	.....	136. Higher.
Sab-lē ūchā . . .	Sab-sē ūchō . . .	Sabō-lē ūch . . .	.....	137. Highest.
Ēk ghōr . . . . .	Ghōṛā . . . . .	Ghōṛā . . . . .	Ghūḍā . . . . .	138. A horse.
Ēk ghōṛī . . . . .	Ghōṛī . . . . .	Ghōṛī . . . . .	Māi ghūḍī . . . . .	139. A mare.
Ghōr . . . . .	Ghōṛā . . . . .	Gañj ghōṛā . . . . .	Ghūḍā-mānē . . . . .	140. Horses.
Ghōṛī . . . . .	Ghōṛī . . . . .	Gañj ghōṛī . . . . .	Ghūḍī-mānē . . . . .	141. Mares.
Ēk bar*dhā . . . . .	Sāḍh, bijār . . . . .	Sār . . . . .	Sāḍh . . . . .	142. A bull.
Ēk gāy . . . . .	Gāy, tāli, or gaiyā . . . . .	Gāy . . . . .	Gāi . . . . .	143. A cow.
Bar*dhā . . . . .	Sāḍhen . . . . .	Gañj sār . . . . .	Sāḍh-mānē . . . . .	144. Bulls.
Gāy . . . . .	Gaiyā . . . . .	Gañj gāy . . . . .	Gāi-mānē . . . . .	145. Cows.
Kukkur . . . . .	Kuttā . . . . .	Kūkur . . . . .	Kakur . . . . .	146. A dog.
Ēk kukuriyā . . . . .	Kutiya . . . . .	Kutiya . . . . .	Kutur*ni . . . . .	147. A bitch.
Kukkur . . . . .	Kuttāḍ . . . . .	Gañj kūkur . . . . .	Kukur-mānē . . . . .	148. Dogs.
Kukuriyā . . . . .	Kutiya . . . . .	Gañj kutiya . . . . .	Kutur*ni-mānē . . . . .	149. Bitches.
Ēk bok*rā . . . . .	Bak*rā . . . . .	Bok*rā . . . . .	Bukā . . . . .	150. A he goat.
Ēk chhēṛī . . . . .	Bak*ri . . . . .	Bok*ri . . . . .	Chhēli . . . . .	151. A female goat.
Bok*rā . . . . .	Bak*rā . . . . .	Gañj bok*rā . . . . .	Bukā-māne . . . . .	152. Goats.
Mir*gā . . . . .	Khar*sāil . . . . .	Harinā . . . . .	Mirig . . . . .	153. A male deer.
Harin . . . . .	Hir*ni . . . . .	Harinī . . . . .	Māi mirig . . . . .	154. A female deer.
Mir*gā . . . . .	Khar*sāil . . . . .	Khūb harinī . . . . .	Mirig-māne . . . . .	155. Deers.
Mōy ahēn . . . . .	Mañ hañ, hāñ, āhñ . . . . .	Mañ āw, hañ, hawañ . . . . .	Muñ āhā . . . . .	156. I am.
Tañ ahi . . . . .	Tōy has, his, āhis . . . . .	Tañ ās, has, hawas . . . . .	Tuñ āhas . . . . .	157. Thou art.
Ū āhē . . . . .	Ū-hich hai, hais, ahai . . . . .	Wō āy, hai, hawai . . . . .	Ō āhē . . . . .	158. He is.
Ham ahi . . . . .	Ham hi, han, āhañ . . . . .	Ham-man ān, han, hawan . . . . .	Āmē-mānē āhā . . . . .	159. We are.
Tōy āhē . . . . .	Tum-hich hō, āhō . . . . .	Tum-man āw, hau, hawau . . . . .	Tumē-māne āha . . . . .	160. You are.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswari, Unao).	Bagheli (Rewa).
161. They are . . .	Wai sab haĩ . . .	Wai bāṭen, ahaĩ <i>or</i> han . . .	Ui haĩ . . .	Uĩ haĩ, uĩ āy . . .
162. I was . . .	Ham rahan . . .	Ham rahē . . .	Maĩ rahaũ . . .	Maĩ rahyaũ-tai . . .
163. Thou wast . . .	Tū rahē . . .	Taĩ rahē . . .	Tui rahas . . .	Taĩ rahē-has, taĩ rahē-tai . . .
164. He was . . .	Ū rahā . . .	Ū rahē . . .	Wō rahai . . .	Wā rahā-tai . . .
165. We were . . .	Ham sab rahai . . .	Ham rahē . . .	Ham haten ( <i>Kanaujī</i> ) . . .	Ham rahen-hai, ham rahen-tai . . .
166. You were . . .	Tum rahai . . .	Tũ rahehu . . .	Tum rahen . . .	Tũ rabyā-hai, tũ rabyā-tai . . .
167. They were . . .	Wai rahai . . .	Wai rahen . . .	Ui rahaĩ . . .	Uĩ rahē-haĩ, uĩ rahē-tai . . .
168. Be . . .	Hō . . .	Hōy . . .	Hō . . .	Hōy . . .
169. To be . . .	Hōb . . .	Hōb . . .	Hōb . . .	Hōb . . .
170. Being . . .	Hōt . . .	Hōtē . . .	Hōt . . .	Hōt . . .
171. Having been . . .	Hōe-kāĩ . . .	Hoi-kāĩ . . .	Hō-kāĩ . . .	Hoi-ke . . .
172. I may be . . .	Ham hōy-sakit-hai . . .	Kajat ham hōi . . .	Maĩ hateũ . . .	} ( <i>Kanaujī</i> ) { Maĩ hoi sak <sup>a</sup> teō-hai . . .
173. I shall be . . .	Ham-hōb . . .	Ham hōb . . .	Maĩ huihaũ . . .	
174. I should be . . .	Ham-kā hōy-kā-chāhi . . .	Ham-kā hōi-kā chāhi . . .	<i>Ditto</i> . . .	Mohĩ hōbā chāhi . . .
175. Beat . . .	Mārau . . .	Māru . . .	Mārau . . .	Mār . . .
176. To beat . . .	Mārab . . .	Mārab . . .	Mārab . . .	Mārab . . .
177. Beating . . .	Mārat . . .	Mārat . . .	Mārat . . .	Mārat . . .
178. Having beaten . . .	Māri-kāĩ . . .	Māri-kāĩ . . .	Mār-kāĩ . . .	Mār-ke . . .
179. I beat . . .	Ham mārat-hai . . .	Ham mārat-bāṭi . . .	Maĩ māraũ . . .	Maĩ mārat-haũ, maĩ mar <sup>a</sup> tyaũ-hai . . .
180. Thou beatest . . .	Tū mārat-hai . . .	Taĩ mārat-bāṭis . . .	Tui māres . . .	Taĩ mar <sup>a</sup> tē-hai, taĩ mar <sup>a</sup> tē-has . . .
181. He beats . . .	Ū mārat-hai . . .	Ū mārat-bāṭai . . .	Wō mārat-hai . . .	Wā mārat-hai . . .
182. We beat . . .	Ham mārat-hai . . .	Ham mārat-bāṭi . . .	Ham mārat-hai . . .	Ham mārat-hai, ham māri-thai . . .
183. You beat . . .	Tum mārat-hau . . .	Tũ mārat-bāṭehu . . .	Tum mārau . . .	Tum mar <sup>a</sup> tyā-hai . . .
184. They beat . . .	Wai mārat-haĩ . . .	Wai mārat-bāṭen . . .	Ui mārat-haĩ . . .	Uĩ mārat-haĩ . . .
185. I beat ( <i>Past Tense</i> ) . . .	Maĩ mārũ . . .	Ham mārā . . .	Maĩ mārē-raheũ . . .	Maĩ mārēō . . .
186. Thou beatest ( <i>Past Tense</i> ). . .	Tū mārau . . .	Taĩ mārē-rahē . . .	Tui mārē-rahās . . .	Taĩ mārē . . .
187. He beat ( <i>Past Tense</i> ) . . .	Un-nē mārīs . . .	Ū mārīs . . .	Ui mārīs-rahai . . .	Wā mārīs . . .

Baghelī Gōṇḍī (Rewa).	Gōḍwānī (Mandla).	Chattisgarhī (Raipur).	Bhulīā (Sonpur State).	English.
On āhī . . . .	Unhī hai, hōhī, āhai .	Wō-man āy, hai, hawai .	Ō-mānē āhen . . . .	161. They are.
Mōy rahyō . . . .	Maī rahō . . . .	Maī rahēw . . . .	Muī rahen . . . .	162. I was.
Tōy rahē . . . .	Tōy rahes . . . .	Tō rahē, rahes . . . .	Tuī rahes . . . .	163. Thou wast.
Ū rahisi . . . .	Ū rahis . . . .	Wō-har rahis . . . .	Ō rahis . . . .	164. He was.
Ham rahili . . . .	Ham rahē . . . .	Ham-man rahen . . . .	Āmē-mānē rahē . . . .	165. We were.
Tōy rahili . . . .	Tum rahē . . . .	Tum-man rahew . . . .	Tumē-mānē rahen . . . .	166. You were.
On rah <sup>li</sup> . . . .	Un rabin . . . .	Wō-man rahin . . . .	Ō-mānē rahin . . . .	167. They were.
Bhai . . . .	Hōy . . . .	Hō . . . .	Haē . . . .	168. Be.
Hōb . . . .	Hōwek-lā . . . .	Hōnā . . . .	.....	169. To be.
Hōt rahā-tē . . . .	Hōwat . . . .	Hōt . . . .	.....	170. Being.
.....	Hōy-ke . . . .	Hō-ke . . . .	Hebār rahis . . . .	171. Having been.
Mōy hoi jāteū . . . .	Mōy hōy sak <sup>t</sup> -hū . . . .	Maī hōhāū . . . .	Muī hai pār <sup>hū</sup> . . . .	172. I may be.
Mōy hoi jāb . . . .	Maī hōt <sup>hū</sup> . . . .	Maī hōhāū . . . .	.....	173. I shall be.
.....	Mō-lā hōn chāhi . . . .	Maī huye rahe huihō . . . .	.....	174. I should be.
Mārū . . . .	Mār . . . .	Mār . . . .	Mārma . . . .	175. Beat.
.....	Māran-lā . . . .	Mār <sup>nā</sup> . . . .	Mār <sup>bē</sup> . . . .	176. To beat.
Mārat-mārat . . . .	Mārat . . . .	Mārate . . . .	Mārut . . . .	177. Beating.
.....	Mār-ke . . . .	Mār-ke . . . .	Mār-ka . . . .	178. Having beaten.
Mōy mār <sup>thō</sup> . . . .	Maī mār <sup>t</sup> -āhō . . . .	Maī mār <sup>t</sup> -aū . . . .	Muī mār <sup>thā</sup> . . . .	179. I beat.
Tōy mār <sup>thas</sup> . . . .	Tōy mārat-āhis . . . .	Taī mār <sup>thas</sup> . . . .	Tuī mār <sup>thuas</sup> . . . .	180. Thou beatest.
Wohi mārath . . . .	Ū mār <sup>t</sup> -āhai . . . .	Wō-har mār <sup>thai</sup> . . . .	Ō mār <sup>thiē</sup> . . . .	181. He beats.
Ham mār <sup>thai</sup> . . . .	Ham mārat-āhē . . . .	Ham-man mār <sup>than</sup> . . . .	Āmē-mānē mār <sup>thuā</sup> . . . .	182. We beat.
Tōy mār <sup>thai</sup> . . . .	Tum mārat-āhō . . . .	Tum-man mār <sup>thō</sup> . . . .	Tumē-mānē mār <sup>thua</sup> . . . .	183. You beat.
On mār <sup>thō</sup> . . . .	Un mārat-āhai . . . .	Wō-man mār <sup>thai</sup> . . . .	Ō-mānē mār <sup>thiē</sup> . . . .	184. They beat.
Mōy mār <sup>lū</sup> . . . .	Mōy māre-hō . . . .	Maī mārēw . . . .	Muī māriē . . . .	185. I beat ( <i>Past Tense</i> ).
Tōy mār <sup>li</sup> . . . .	Tōy māre-rahē . . . .	Taī mārē, māres . . . .	Tuī māries . . . .	186. Thou beatest ( <i>Past Tense</i> ).
Ū mār <sup>lisi</sup> . . . .	Ū māris-rahē . . . .	Wō māris . . . .	Ō māris . . . .	187. He beat ( <i>Past Tense</i> ).

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswāri, Unao).	Baghēli (Rewa).
188. We beat ( <i>Past Tense</i> ).	Ham mären . . .	Ham mārā . . .	Ham mārā-rahai . . .	Ham mären . . .
189. You beat ( <i>Past Tense</i> ).	Tum mārū . . .	Tum māreo . . .	Tum märe-raheu . . .	Tũ mārā . . .
190. They beat ( <i>Past Tense</i> ).	Wai mārīn . . .	Wai mārīn . . .	Un mārā-rahai . . .	Uĩ mārīn . . .
191. I am beating . . .	Ham mārāt-hai . . .	Ham mārāt-ahī . . .	Maĩ mārāt-haũ . . .	Maĩ mār rahyaũ-hai . . .
192. I was beating . . .	Ham mārāt-raham . . .	Ham mārāt-rahē . . .	Maĩ mārāt-rahāũ . . .	Maĩ mār rahyaũ-tai . . .
193. I had beaten . . .	Ham mären . . .	Ham mār-chukā-ahī . . .	Maĩ märe-haũ . . .	Maĩ maryaũ tai . . .
194. I may beat . . .	Maĩ mār sakat-hũ . . .	Chāhē ham mārī . . .	Maĩ mār sakat-haũ . . .	Maĩ maraũ . . .
195. I shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Maĩ marihaũ . . .	Maĩ marihaũ . . .
196. Thou wilt beat . . .	Tũ marihai . . .	Taĩ marābē . . .	Tui marihai . . .	Taĩ marihē, tũ marihē . . .
197. He will beat . . .	Ū mārī . . .	Ū marihai . . .	Wō marihai . . .	Wā mārī . . .
198. We shall beat . . .	Ham mārāb . . .	Ham mārāb . . .	Ham marihaĩ . . .	Ham mārāb . . .
199. You will beat . . .	Tum marābau . . .	Tũ marihan . . .	Tum marihan . . .	Tum marihā . . .
200. They will beat . . .	Wai marihaĩ . . .	Wai marihaĩ . . .	Ui marihaĩ . . .	Uĩ marihaĩ . . .
201. I should beat . . .	Ham-kā mārāĩ-kā chāhī . . .	Ham-kā mārāĩ chāhī . . .	Mahī-kā mārāĩ-kā chāhī . . .	Mōhĩ mārā chāhī . . .
202. I am beaten . . .	Ham mārā gayen-hai . . .	Ham mārī gā-ahī . . .	Maĩ mārā gā-haũ . . .	Maĩ mārā jātyaũ hai . . .
203. I was beaten . . .	Ham mārā gayen-rahā . . .	Ham mārī gā-rahē . . .	Maĩ mārā gā-rahāũ . . .	Maĩ mārā gayaũ . . .
204. I shall be beaten . . .	Ham mārā jāb . . .	Ham mārī jābai . . .	Maĩ mārā-jaihaũ . . .	Maĩ mārā jaihaũ . . .
205. I go . . .	Ham jāit-hai . . .	Ham jāit-ahī . . .	Maĩ jāit-haũ . . .	Maĩ jātyaũ-hai . . .
206. Thou goest . . .	Tũ jāit-hai . . .	Taĩ jāit-ahis . . .	Tui jāit-has . . .	Taĩ jāitē hayē, taĩ jāitē-has . . .
207. He goes . . .	Ū jāit-hai . . .	Ū jāit-ahai . . .	Wō jāit-hai . . .	Wā jāit-hai . . .
208. We go . . .	Ham jāit-hai . . .	Ham jāit-han . . .	Ham jāit-hai . . .	Ham jāit-hai . . .
209. You go . . .	Tum jāit-han . . .	Tũ jāit-ahau . . .	Tum jāo . . .	Tum jātyā-hai . . .
210. They go . . .	Wai jāit-haĩ . . .	Wai jāit-ahai . . .	Ui jāĩ . . .	Uĩ jāit-hĩ . . .
211. I went . . .	Ham gayen . . .	Ham gā-rahē . . .	Maĩ gayeũ . . .	Maĩ gayaũ . . .
212. Thou wentest . . .	Tũ gayō . . .	Taĩ gā-rahē . . .	Tui jāit-rahai . . .	Taĩ gayē . . .
213. He went . . .	Ū gāē . . .	Ū gā rahā . . .	Wō gā-rahai . . .	Wā gā . . .
214. We went . . .	Ham gayan . . .	Ham gawā rahē . . .	Ham gayen . . .	Ham gayen . . .

(*Kanauji*)



Bagbēli Gōṇḍī (Rewa).	Gōḍwāni (Mandla).	Chattīsgarhī (Raipur).	Bhulā (Sonpur State).	English.
Ham mārīli . . .	Ham māre-rahō . . .	Ham-man māren . . .	Ām-mānē mārīē . . .	188. We beat ( <i>Past Tense</i> ).
Tōy mār <sup>li</sup> . . .	Tum māre-rahō . . .	Tum-man mārew . . .	Tum-mānē mārīē . . .	189. You beat ( <i>Past Tense</i> ).
On mār <sup>li</sup> . . .	Un mārin-rahāī . . .	Wō-man mārin . . .	Ō-mānē mārin . . .	190. They beat ( <i>Past Tense</i> ).
Mōy mārāt-lāg-haū . . .	Maī mārāt-rahō . . .	Maī mārāt-haū . . .	Muī mār <sup>thūā</sup> . . .	191. I am beating.
Mōy mārāt rah <sup>leū</sup> . . .	Maī mārāt-rahō . . .	Maī mārāt-rahēw . . .	Muī mārūt-rihē . . .	192. I was beating.
Mōy mārāt rah <sup>leū</sup> . . .	Maī māre-rahō . . .	Maī māre-haū . . .	Muī mār rahē . . .	193. I had beaten.
Mōy mār <sup>teū</sup> . . .	Maī mār sakat-hō . . .	Maī mār <sup>teū</sup> . . .	Muī mār <sup>bē</sup> pār <sup>hū</sup> . . .	194. I may beat.
Mōy mārūm . . .	Maī mārāhū . . .	Maī mārihaū . . .	Muī mār <sup>hū</sup> . . .	195. I shall beat.
Tōy mārībē . . .	Tum mār <sup>hō</sup> . . .	Taī mār <sup>bē</sup> . . .	Tuī mārihas . . .	196. Thou wilt beat.
Ū mārī . . .	Ū mār <sup>hi</sup> . . .	Wō mārihai, mārī, mār <sup>hi</sup> . . .	Ō mār <sup>he</sup> . . .	197. He will beat.
Ham mārāb . . .	Ham mār <sup>hē</sup> . . .	Ham-man mārāb, mārihan . . .	Ām-mānē mār <sup>ma</sup> . . .	198. We shall beat.
Tōy mārībē . . .	Tum mār <sup>hō</sup> . . .	Tum-man mārihau . . .	Tum-mānē māriha . . .	199. You will beat.
On mārihi . . .	Un mār <sup>hī</sup> . . .	Wō-man mārihai . . .	Ō-mānē mār <sup>hen</sup> . . .	200. They will beat.
.....	Mō-lā māran chāhi . . .	Maī māre-rahiteū . . .	Muī mār-rah <sup>thā</sup> . . .	201. I should beat.
Mōy mārī gayeū . . .	Maī māre gaye-haū . . .	Mō-lā mārāt-haī . . .	Muī mārā jāhū . . .	202. I am beaten.
Mōy mārī gailiū . . .	Maī māre gaye-rahō . . .	Mō-lā mārāt-rahin . . .	Muī mārā jā-rathā . . .	203. I was beaten.
Mōy mārī jāib . . .	Maī mārāl jāhū . . .	Mō-lā mār <sup>hi</sup> . . .	Muī mārā jāe-rathā . . .	204. I shall be beaten.
Mōy jāthū . . .	Maī jāt-hū . . .	Maī jāthaū . . .	Muī jā-hū . . .	205. I go.
Tōy jāth <sup>yēs</sup> . . .	Tōy jāt-his . . .	Taī jāthas . . .	Tuī jā-has . . .	206. Thou goest.
Ū jāthai . . .	Ū jāt-hai . . .	Wō jathai . . .	Ō jā-he . . .	207. He goes.
Ham jāthai . . .	Ham jat-hī . . .	Ham-man jāthan . . .	Ām-mānē jā-hā . . .	208. We go.
Tōy jāthayē . . .	Tum jāt-hō . . .	Tum-man jāthau . . .	Tum-mānē jā-ha . . .	209. You go.
On jāthayē . . .	Un jat-haī . . .	Wō-man jāthai . . .	Ō-mānē jā-hen . . .	210. They go.
Mōy gayal rah <sup>leū</sup> . . .	Maī gayō . . .	Maī gayēw . . .	Muī jāe rahen . . .	211. I went.
Tōy gayal rah <sup>li</sup> . . .	Tōy gayō . . .	Tē gayē . . .	Tuī gaes . . .	212. Thou wentest.
Ū gayal rahal . . .	Ū gais . . .	Wō gais . . .	Ō gaes . . .	213. He went.
Ham gayal rah <sup>li</sup> . . .	Ham gayō . . .	Ham-man gayen . . .	Ām-mānē gaē . . .	214. We went.

English.	Awadhī (Gonda).	Awadhī (Central Partabgarh).	Awadhī (Baiswari, Unao).	Bagheli (Rewa).
215. You went . . .	Tum gayau . . .	Tũ gawā rahē . . .	Tum gayen . . .	Tum gayā . . .
216. They went . . .	Wai gayan . . .	Wai gawā rahen . . .	Ui gē . . .	Uĩ gē . . .
217. Go . . .	Jāo . . .	Jā . . .	Jāo . . .	Jā . . .
218. Going . . .	Jāt . . .	Jāt . . .	Jāt . . .	Jāt . . .
219. Gone . . .	Gawā . . .	Gai . . .	Gā . . .	Gā . . .
220. What is your name ?	Tuhār kā nāw hai ?	Tohār nāw kāw ahai ?	Tōr kā nāw hai ?	Tumhār kā nāw hai ?
221. How old is this horse ?	Ī ghōṛā katik din-kāĩ hai ?	Eh ghōraunā-kāĩ umir kāw ahai ?	Ih ṭaṭuwā-kēr umir kā hōĩ ?	Yā ghōṛ ket*nē din kā hai ?
222. How far is it from here to Kashmir ?	Ihā-sē Kasmir katik dūr hai ?	Kasmir hiā-tē kat*nē pallē ahai ?	Ih thāu-tē Kasmir kat*nī dūr ?	Kasmir hiā-tē ket*nī dūri hai ?
223. How many sons are there in your father's house ?	Tuh*rē bāp-kē ghar-mā kai beṭ*wā hai ?	Toh*rē bāp-kē pariwar-mā kai beṭ*wā han ?	Tōrē bāp-kē ghar-mā kat*nē larik*wā hai ?	Tumhārē bāp-kē ghar-mā ket*nē larikā hai ?
224. I have walked a long way to-day.	Ham-āj bahut dhēr chalen .	Āj ham bahut sewāi chalē .	Maĩ āj bahut dūr chaleũ .	Āj maĩ bahut chalyaũ hai .
225. The son of my uncle is married to his sister.	Ham*rē pittī-kē beṭ*wā-kāĩ biyāh un-kēr bahinī-sē bhawā hai.	Hamār pitāut bhāi wahi-kēr bahin-tē bihā ahai.	Mōrē kākā-kēr beṭ*wā uhi-kāĩ bahinī-kāĩ biyāhā hai.	Mōrē kākā-kēr larikā wō-ki bahinī kā biyāhā hai.
226. In the house is the saddle of the white horse.	Us tījar ghōṛā-kāĩ chār-jāmā ghar-mā hai.	Ujar*kē ghōraunā-kāĩ chār-jāmā ghar-mā ahai.	Ujar*kā ghōṛā-kēr chār-jāmā ghar-mahiyā dharā hai.	Ujjar ghōṛē-kāĩ kāṭhī ghar-mā hai.
227. Put the saddle upon his back.	Uk*rē pīth-par chār-jāmā dhar-dēo.	Char-jam*wā wok*ri pīth-pai dhāĩ-dēo.	Uhi-ki pīthi-par jin dharan.	Wō-kbē pīth-mā palaichā (or kāṭhī) dhāĩ-dē.
228. I have beaten his son with many stripes.	Ham wok*rē beṭ*wā-kā dhēr bēṭ maren.	Ham wok*rē beṭ*wā-kā kayū gōdī-tē mārā.	Maĩ uhi-kē beṭ*wā-kā bahut bētan-sē māreũ.	Wō-kbē larikā kā maĩ kain chab*kā māreũ.
229. He is grazing cattle on the top of the hill.	Ō par*bat-ki chōṭī-par gōrū charāwat-hai.	Ū pahar*wā-kē up*rā har*hā charāwat-hai.	Wō dhur pahārī-par har*hā charāwat-hai.	Pah*ri-kē ūpar wā gōrū charābat-hai.
230. He is sitting on a horse under that tree.	Ō wai bir*wā-kē tarē ghōṛā-par baiṭh-hai.	Ū ghōṛā-par wahi bir*wā tarē baiṭh-hai.	Wō ghwārā-par ui bir*wā-kē tarē baiṭhat-hai.	Wā bir*wā-kē nichē wā ghōṛē par chapā hai.
231. His brother is taller than his sister.	Ō-kar bhāi ap*nī bahin-sē dhēr ūch hai.	Wō-kar bhāi wok*ri bahin-tē baṭ*war ahai.	Uhi-kar bhāi uhi-ki bahinī-tē lambā hai.	Wō-kar bhāi wō-kbī bahinī-sē lammā hai.
232. The price of that is two rupees and a half.	Ō-kāĩ dām dhāi rupaiyā hai.	Ō-kar dām aṛhāi rupaiā bāṭai.	Uhi-kāĩ dām aṛhāi rupaiyā hawāi.	Wō-kar dām aṛhāi rupiā hai
233. My father lives in that small house.	Hamār bāp wahi jhōṛaiyā-mā rahat-hai.	Ham*rā bāp wahi chhōṭ*ki bakh*ri-mā rahat-bāṭai.	Mōr bāpu ui chhōṭī bakh*ri-mā rahat-hai.	Mōr bāp wā chhōṭ*kayē ghar-mā rahat-hai.
234. Give this rupee to him	Ī rupaiā ō-kā dāĩ-dēo .	Ī rupaiā wahi-kā deh .	Ih rupiyā uhi-kā dāĩ-dēu .	Yā rupiā wō-kā dāĩ-dyā .
235. Take those rupees from him.	Ō rupaiā un-sē lāĩ-lēo .	Ū rupaiwan wahi-sē lāĩ-lehu.	Uhi-tē wō rupiyā lāĩ-lēu .	Wō-sē uĩ rupiā lāĩ-lyā .
236. Beat him well and bind him with ropes.	Ō-kā khūb mārū aur rassi-sē bādh-dēo.	Wō-kā khūb mārū au jēwari-tē bānhi-dēo.	Uhi-kā khūb mārū aur ras*ri-tē bādhau.	Wō-kā khūb mārū au nārā-sē bādhī dārā.
237. Draw water from the well.	Inār-sē pānī bharau .	Kūā-tē pānī-bharā .	Kūā-tē pānī aīchau .	Kūwā-sē pānī bhari lyā .
238. Walk before me .	Ham*rē āgē chalō .	Ham*rē āg*wā chalu .	Mōrē āgē chalau .	Mōrē āgē-āgē chalā .
239. Whose boy comes behind you ?	Tuh*rē pīchhē kē-kar beṭ*wā āwat-hai ?	Toh*rē pāchhē kē-kar larikā āwat-bā ?	Tōrē pāchhū keh-kar beṭ*wā āwat-hai ?	Tumh*rē pāchhē kē-kar larikā ābat-hai ?
240. From whom did you buy that ?	Tū kē-sē ō-kā mōl lihau ?	Tū ū kehi-sē besaheo ?	Tum keh-tē uhi-kā mwāl linheu ?	Tū wā kē-sē mōl lihā ?
241. From a shopkeeper of the village.	Gāw-kē dūkān-wālē-sē .	Gāwan-kē ēk baiṭari-tē .	Gāw-kē yāk dūkān-dār-tē .	Gāō-kē ēk dūkān-wālē-sē .

Bazbēli Gōpdi (Rewa).	Gōdwāni (Mandla).	Chattisgarhi (Raipur).	Bhuliā (Sonpur State).	English.
Tōy gayal rah <sup>le</sup> . .	Tum gayō . . . .	Tum-man gayew . .	Tum-mānē gae . .	215. You went.
On gayal rah <sup>li</sup> . .	Un gain . . . .	Wō-man gain . .	Ō-mānē gain . .	216. They went.
Jātā . . . .	Jā . . . .	J o . . . .	Jimā . . . .	217. Go.
Jāt-jāt . . . .	Jāt-hai . . . .	Jāwat, jāt . . . .	.....	218. Going.
Gayal . . . .	Gais . . . .	Gaye . . . .	.....	219. Gone.
Tōr nāu kā bā ? . .	Tōr kahin nāw ? . .	Tōr kā nāw hai ? . .	Tōr kē nārē ? . .	220. What is your name ?
Ī ghōr kit <sup>nā</sup> būph bā ? .	Ī ghōrā-kēr umir kit <sup>nā</sup> hai ?	Wō ghōrā-ke kat <sup>nē</sup> umar hai ?	Ī ghōdā-ke kētē baes huē ?	221. How old is this horse ?
Īhā-lē Kāsmir kit <sup>nā</sup> durihā bā ?	Yahā-sē Kāsmir kit <sup>nā</sup> durahiyā hai ?	Kāsmir yahā-lē katek dūr hai ?	I-nu Kāsmir kētē dūr āhi ?	222. How far is it from here to Kashmir ?
Tōr bāp-ke ghar-mē kai-thē larikā bātai ?	Tumbār dādā-kēr ghar-mē kit <sup>nā</sup> lar <sup>kā</sup> hōhī ?	Tōr bāy-ke ghar-mē kē jhan lar <sup>kā</sup> hai ?	Tamar buā gharē kētē pilā āhen ?	223. How many sons are there in your father's house ?
Āju maī bahut durihā-lē aīū.	Āj bahut durahiyā gaye-rahō.	Āj maī khūb kīj <sup>rēw</sup> .	Āij muī baqā dūr chaliē .	224. I have walked a long way to-day.
Mōr kakā-kar larikā ō-kar bahin-kē bihāl bāti.	Hamār māmū-kēr lar <sup>kā</sup> ū-kar bahini-lā bihāis.	Mōr kakā-ke bētā-ke bihāw wō-kar bahini saug hōt-hai.	Mara kakā-ka bētā akar bhai <sup>n</sup> -kē bihā hāis-hē.	225. The son of my uncle is married to his sister.
Ūjar ghōr-kar palaichā gharē dharal ahai.	Ghar-mē pā <sup>rī</sup> ghōrā-kēr zīn hai.	Wō ghar-mē wō ūjar ghōrā-ke khogir hai.	Ō dhob <sup>lā</sup> ghudā-ka jin ē gharē āhi.	226. In the house is the saddle of the white horse.
Okh <sup>rē</sup> piṭhē palaichā dhaidē.	Palaichā māfāō piṭhār-mē .	Wō khogir-lā wō-kar piṭh-mē dhar-dē.	Jin ak <sup>ra</sup> piṭhi lad-dē .	227. Put the saddle upon his back.
Okh <sup>rē</sup> larikā mār <sup>tū</sup> khūb chap <sup>kai</sup> -chap <sup>kā</sup> .	Mutt <sup>kē</sup> chābuk-sē mār <sup>yō</sup> ū-kar chahauwā-lā.	Maī wō-kar bētā-lā khūb chap <sup>kan</sup> mārēw.	Muī ak <sup>ra</sup> bētā-kē niṭhār bēt-nē mārīs-lā.	228. I have beaten his son with many stripes.
.....	Ū dhōran-lā dōg <sup>rī</sup> ūpar charāt-āhai.	Wō-har pahār upar dhōr charāwat-hai.	O dūngri-nē gāe dāmmur charāthiē.	229. He is grazing cattle on the top of the hill.
.....	Ū rūkh-kēr tarī ghōrā-kēr jorē baiṭhis-hai.	Wō-har ghōrā ūpar wō jhār-ke khāwē-mē baiṭhā-hai.	Ō gachh talē ghudā-nē basis-hē.	230. He is sitting on a horse under that tree.
.....	Ū-kar bhāi dhāgā hais āpan bahini-sē.	Wō-kar bhāi ō-kar bahini-lē ūch hai.	Akar bhāi akar bhāin-nu dēag āhi.	231. His brother is taller than his sister.
.....	Wō-kar mōl dō rupaiā aur ādhā hai.	Wō-kar kimat arḥāi rup <sup>yā</sup> hai.	Akar dām aḥāe ṭānkā āhē.	232. The price of that is two rupees and a half.
.....	Hamār dādā wō kuriyā-mē rahat-hai.	Mōr bāp wō chhōṭe ghar-mē rathai.	Mara buā suru gharē āhē .	233. My father lives in that small house.
.....	Ī rupaiā ō-lā dē-dē . .	Yē rup <sup>yā</sup> -lā wō-lā dē-dē .	I ṭānkā-ṭā a-khē dē . .	234. Give this rupee to him.
.....	Un rupaiān-lā ū-kar-sē lāl-lē.	Wō-kar-mēr-lē wō rup <sup>yā</sup> lē-lē.	Akar-nu i ṭānkā jā-ka lēk-jā.	235. Take those rupees from him.
.....	Ō-lā khōb mār-ke, ō-lā rassi-sē bādh-dē.	Wō-lā khūb mār aur dōri-mē bādh-dē.	A-khī khōb mār aur dūrē bānd da.	236. Beat him well and bind him with ropes.
.....	Kuā <sup>sē</sup> pāni jhikō . .	Kuā <sup>sē</sup> pāni nikāl . .	Kū-nu pāni ghich . .	237. Draw water from the well.
.....	Hamār āgū rēg . .	Mōr āgū chal . . . .	Mara āga chāl . . . .	238. Walk before me.
.....	Kē-kar lar <sup>kā</sup> tumbār (or tōr) picḥhē āt-hai ? .	Tōr pāchhū kā-kar lar <sup>kā</sup> āwat-hai ?	Kāk <sup>ra</sup> bētā tara pachhē pachhē āthiē ?	239. Whose boy comes behind you ?
Kāy <sup>sē</sup> taī mōl lih <sup>lē</sup> ? .	Kē-kar-kahā-lē kharidē ō-lā ?	Taī wō-lā kā-kar-mēr-lē liyē ?	I-ṭā kākar-nu ghēnis ha ? .	240. From whom did you buy that ?
Gāw <sup>kar</sup> dukān-lē . .	Gāw <sup>kē</sup> dōkān-dār ṭhin-sē .	Wō gāw <sup>ke</sup> dukān-dār-mēr-lē.	I gā <sup>ka</sup> mahājan-nu . .	241. From a shopkeeper of the village.